THE CVP OF BLESSING:

DELIVERED IN Three Sermons upon

1 *Cor.* 10. 16.

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THE CVP OF BLESSING:

Delivered in three Sermons, upon 1 Cor. 10. 16.

The First SERMON.

1 COR. 10. 16.

The Cup of Bleſſing, that we bleſſe, is it not the Communion of the bloud of Chriſt? &c.

OF all the actions wherin we are converſant throughout the whole Tract of life, none are of ſo great conſequence as thoſe wherin we have to doe with the Mighty God of Heaven and Earth: And among all thoſe, none ſo weighty, as that wherein we draw neareſt to him, as wee doe in this holy Sacrament of the Lords Supper. And therefore, nothing concernes us more than that we doe not receive it unworthily, becauſe the Lord wil be ſanctified in thoſe that draw neareſt unto him, that is, either in the holineſſe of their

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hearts, or in executing his juſt judgement upon them: And therefore that at this time, and others alſo, you may not come unprepared to the holy Sacrament, we have purpoſely pitched on theſe words:

The Cup of Bleſsing that we bleſſe] &c.

In which yee ſhall finde theſe three parts:

Firſt, that in this Sacrament there is a true communicating of the body and bloud of Chriſt.

Secondly, the meanes whereby this communication is made to us, it is the breaking of the bread, and by powring out the Wine: *Is not the bread that we breake the Communion of the body of Chriſt?* &c.

And Thirdly, the ſetting a-part, or the bleſſing, or ſanctifying of theſe elements to ſuch a purpoſe, *The Cup of bleſsing which we bleſſe, is it not the Communion of the bloud of Chriſt?*

Doct. In the Sacrament there is a communication of the body and bloud of Chriſt.

Now for the firſt of theſe, I ſay, in the Sacrament there is a communication of the very body and bloud of Chriſt: The Papiſts affirme the ſame; but all the queſtion is, in what manner there is this communicating of his body and bloud, they ſay, corporally that there is Tranſubſtantiation there, we ſay the thing is really done, but it is done ſpiritually, it is done myſtically, it is done ſacramentally.

The reaſon of our difference, is becauſe of theſe words of our Saviour, *This is my body.* And the Popiſh indeed is ſo ſtrange an opinion, that I would not waſte time in confuting of it, but that I know there are divers amongſt our ſelves that doe willingly leave the Papiſts in other points, yet they are held with ſome ſcruple with this, they know not how to contradict ſuch plaine words, *This is my body*, and therefore they

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Againſt Tranſubſtantiation.

cannot bee perſwaded but that there is ſomewhat in it more than our Divines affirme; and therefore it ſhall not bee needleſſe to ſpend a little time in ſhewing you the falſeneſſe of this opinion.

Firſt, I would aske this queſtion, whether there be neceſſity or no, that there ſhould be ſuch a Tranſubſtantiation; for ſurely, if there be not neceſſity, if that bee but an arbitrary thing, we may as well deny it, as they affirme it.

Againe, ſuch a monſtrous conceit as this, compounded of ſo many ingrediences, of ſo many ſtrange miracles, the leaſt of which goes beyond the higheſt in all the Scriptures, I ſay, is not to be put upon us without neceſſity; themſelves grant, that, unleſſe there be a neceſſity, we have no reaſon to receive it at their hands: And therefore we will enquire firſt, and ſee what neceſſity there is.

2 There is no neceſſity of it.

Firſt, I ſay, there is no ſuch neceſſity that there ſhould bee any ſuch Tranſubſtantiation, any ſuch corporall preſence of Chriſt in the Sacrament, neither in regard of the thing, nor in regard of the words, *This is my body.*

I In regard of the ends of the Sacrament which are.

I ſay, it is not neceſſary in regard of the thing: look to all the ends of the Sacrament, you ſhall finde that you may have all without ſuch a Tranſubſtantiation.

I To bring Chriſt to our remembrance.

Firſt, if the end of the Sacrament be to bring *Chriſt* to our remembrance, as himſelfe ſaith, that it was his end, *Doe this*, (ſaith hee) *as often as you doe it, in remembrance of mee*: certainely, it is not neceſſary that there ſhould be a change of bread into his body for that purpoſe, becauſe the Sacrament it ſelfe with thoſe words inſtituted are enough for his remembrance:

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And beſides this, the very word, *Remember*, ſhewes that he is rather abſent than preſent, for wee remember not things preſent, but remembrance is of things abſent: Beſides, the other Sacrament repreſents *Chriſt*, and cals him to remembrance, where there is no ſuch Tranſubſtantiation: and therfore it is not for remembance that it is needfull that *Chriſt* ſhould be corporally preſent.

2 To ſhew forth the LORDS death.

Or ſecondly, is it needfull for this, the ſhewing forth *the Lords death till hee come:* Surely, for this it is not needfull neither, for in preaching wee ſhew *forth the Lords death*, As the Apoſtle ſaith to the *Galathians*, *Chriſt was ſo plainely Preached*, that he was as good as crucified amongſt them: And therefore it is not needfull for the ſhewing forth of the LORDS death till he come: beſides, there is a particle put in there, that may helpe us a little, till he come, which preſuppoſeth that he is not yet here, and therefore it is not neceſſary for that end.

3 To unite us more to Chriſt.

But againe, is it neceſſary for our union with Chriſt, for that is another end of the Sacrament, that we may bee united to him; ſurely if the union were corporall, then indeed there might ſeeme ſome neceſſity of it, if wee were ſo united to Chriſt, as when two boards are clapt together, where one toucheth another: but you know there is no ſuch corporall union, it is ſpirituall, and not corporall, it is by faith, and not by ſenſe: What is the union between Chriſt and us? Partly relative, as the union between the husband and the wife, and you know if the husband and the wife bee a thouſand miles aſunder there might be ſuch an union: And partly it is reall, a true reall unity, when *Chriſts* Spirit dwels in us, which may be done without the corporall

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pre ence of Chriſt: And therefore certainly it is not needfull for the uniting of us to Chriſt, becauſe this union is ſpirituall, it is done by faith, by communicating the Spirit of Chriſt in us; and therefore in this regard it is not neceſſary that there ſhould be a corporall preſence in the Sacrament.

Laſt of all, is it neceſſary to encreaſe our faith, for that likewiſe is one end of the Sacrament, that our faith may be ſtrengthned: Why ſurely, it is not needfull for this purpoſe, No, I ſay, it cannot ſtrengthen faith, becauſe the meanes, you know, is ſubordinate to the end, it is leſſe than the end, whereas the faith that is required to beleeve the Tranſubſtantiation, is far beyond the higheſt pitch of faith expreſſed in all Scripture: I ſay, it cannot bee, that that ſhould bee made a meanes to helpe faith, that is beyond the thing that is to be beleeved, (marke it) conſider what it is we are to beleeve, we are to beleeve that Chriſt tooke mans nature on him for us, that his ſufferings and crucifying belong unto us, &c. Is it not much eaſier to beleeve this, than to beleeve that a peece of bread is turned into the body of Chriſt? Though you ſee nothing, though you taſte nothing but bread: I ſay, it is much eaſier: Now as we ſay, we muſt not blow a ſparke too much for putting it out; now to have ſuch meanes as theſe to helpe faith, that cheriſheth not the ſparke of faith, but blowes it out, it doth not helpe faith, but over-whelmes faith, when the meanes uſed to ſtrengthen are ſuch as are beyond the thing to be ſtrengthned: Therefore in regard of the thing there is no neceſſity, that there ſhould be any corporall preſence of Chriſt in the Sacrament. But

4 To increaſe our faith.

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2 No necessity in regard of the words

let us consider whether there be any necessity in regard of the words, *This is my body:* Surely, there is not any necessity here, for the words may have another meaning, *This is my body*; that is, this is the figure of my body, or this is the Sacrament of my body, and therefore it is not necessary, specially seeing it is so frequent with Scripture to use metaphors in this kind, I need not name them to you: you know Christ is called a *Rock*, he is said to be a *Lambe*, to be a *Lion*, and in another case *Iudas* is said to be a Devill, the *Seed* is said to be the *Word*, nothing more frequent, Christ is said to be a *Vine*: I need not give you more instances: *Herod*, Christ cals him *Fox*: The meaning of all this is, that they are types and signes, like such and such things. But yet it is the manner of the Scriptures speech, and therefore it is not of necessity that those words should be so taken, for words are like cloathes, that may fit more backs than the owners; the words may agree to somewhat else, there is not a word here, but it may agree to divers things: *Body*, it signifies divers bodies: the Word, *This*, signifies as many things as you point to: and therefore there is no necessity that they should signifie a corporall presence of Christ.

But you will object, I, but in a matter of this moment, as the Sacrament, the Lord speakes distinctly and expresly, there he useth no metaphor, though in other cases he doe.

Metaphors used in the Sacraments of the Law.

To this I answer briefly, it is so farre from being true, that he useth them not in the Sacrament, that there are none of all the Sacraments, but it is used. In the Sacrament of Circumcision, *This the Covenant*,

nant, &c. In the Sacrament of the Passeover (which were the Sacraments of the old Law) the *Lambe* is the Passeover, in this very Sacrament. To goe no further for instances, take but the second part of it, *This is the Cup of the New Testament in my blood*, where you shall finde two types and figures, *this Cup*, taken for this Wine; *This is the Cup of the New Testament*, that is, the Sacrament of the New Testament: And therefore we see, there is no necessity in regard of the words: and there is no necessity, since with a little buckling and swerving, *This is my body*, that is, this is the figure of my body, we have a convenient sense, why should we faine such a monstrous thing, that bread is turned into the very body of Christ, and the wine into the very bloud? What needs such a monstrous fetch as this, to helpe the words to a meaning? What need or necessity is there, that they should be so interpreted? And therefore wee see in the first place that there is no necessity, and if there be no necessity, it is not to be put upon us, for if that be an arbitrary thing, we may aswell deny it.

2 There is no possibility of it.

Secondly, as there is not necessitie, so there is not possibility, (though it were possible) they would not get much, for there are many things that are possible that are not done: But it is not possible; if it were possible, then it must stand with the power of GOD: But the power of GOD is not used, but where the glory and wisedome of GOD goe before, for it is the harbenger of his glory and wisedome. The power of GOD is not used, but if it be for his honour, therefore it is said, *God cannot lye*, because it is not for his honour, and he cannot deny himselfe, because it is not for

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for his wiſedome and his glory: Now I ſay ſince this is not for the glory of GOD (for it is againſt his glory) that there ſhould be ſuch a converſion of the bread into the body of Chriſt, and it is againſt his wiſedome: And if it be againſt theſe, then certainely, the power of God muſt not be called to it: Now I ſay, it is againſt his glory, becauſe whenſoever the Lord appeared, he appeared alway in glory, though ſometimes he appeared as a man, yet there was ſuch a Majeſtie that cauſed them to tremble that beheld him: Shall we ſee God and live? You ſee when he appeared to *Elias*, what Majeſtie he came in? What harbengers he ſent before him, the *Wind* that rent the *Rockes*, and a *Fire*, *&c.*

1 It is againſt the glory of God.

But you will ſay CHRIST humbled himſelfe to death as a man, therefore he doth not alwayes appeare in glory.

It is true, and that was the loweſt degree of *Humiliation*; and yet when he appeared as man, there was ſome ſparke of his Divinity appeared there: But that Chriſt ſhould appeare in the likeneſſe of a peece of bread that thou mayeſt put in thine owne mouth, ſurely this is a monſtrous thing, it is againſt the glory of God. Doe you thinke, if Chriſt ſhould come downe upon the earth, after his Aſcenſion, and exhibite himſelfe to be worſhipped amongſt us, that he would preſent himſelfe in the forme of a peece of bread? It is impoſſible, it is not for his glory, nor the honour of his name, and if it be not for his glory, then certainely the power of God muſt not bee brought downe for the working of it. And as it is againſt his glory, ſo it is againſt his wiſedome, for the Lord doth nothing to no purpoſe, he

Glory appeared in Chriſts loweſt humiliation.

2 Againſt his wiſedome.

hee doth nothing in vaine, hee never wrought miracles when they might be ſpared, where the thing might be done without a miracle. Since this might be done without a miracle, all that we have by Chriſt, all that is repreſented in the Sacrament, what neceſſity is there? And if there be no neceſſity, it beſeemes not the wiſedome of GOD to doe it: Againe, would not the ſmalleſt miracle, really and viſibly expoſed to ſenſe, helpe more than ſuch a miracle as this: Beſides all this, I ſay, it is not poſſible (make your owne ſenſes Iudges) you ſee nothing but bread; now this is a ſure rule, that of all demonſtrations of reaſon that wee have to prove things, nothing is ſo firme as that which is taken from ſence: To prove the fire is hot, wee feele it hot, or honey to bee ſweete, when wee taſt it to bee ſweete: There is no reaſon in the world makes it ſo firme as ſenſe: As it is true in theſe caſes, ſo it is an undoubted Truth in Divinity, that in all matters of ſenſe, ſenſe is a competent Iudge: Indeed, if it bee a matter of reaſon; there ſenſe is not able to judge, the eye is able to judge of his owne ſenſe, of ſounds it cannot judge; but, I ſay, objects proper to ſenſe, peculiar to ſenſe, in theſe ſenſe is a competent Iudge. And therefore Chriſt himſelfe, in this very buſineſſe, when hee would prove that hee had a true body, hee ſends them to their ſenſes, *A ſpirit hath not fleſh and bones as you ſee mee have*: And *Thomas* hee bids, *Put thy hand into my ſide and feele*, &c. Hee ſends them to their ſenſes: Looke thorow the Scriptures, and ſee if there bee one miracle there, if ſenſe be not a competent judge according to that part of the miracle that concernes the ſence; would

3 Againſt Senſe.

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would you not thinke it ſtrange, if Chriſt ſhould have come to the Maſter of the feaſt, when he wrought the miracle, and have ſaid, Sir, you muſt beleeve that this is wine, though you ſee nothing, though you taſte nothing but water, yet you muſt beleeve that it is turned into wine; And if God ſhould have ſaid unto *Moſes*, Though thou ſee nothing but a Rod, thou muſt beleeve it is turned into a Serpent: If there had been no change indeed, and ſuch as ſenſe might ſee, we would think it a ridiculous thing, and next doore to an Impoſture: And therfore certainly in matters of ſenſe, ſenſe is a competent Iudge; and therfore when all the ſenſes tell us that it is bread when wee taſt, when the eye and the touch, when every thing makes it evident that it is bread, why ſhould we ſay there is any thing elſe but bread?

4 Againſt reaſon.

Beſides, if we will adde to ſenſe, reaſon; it is againſt reaſon, as well as againſt ſenſe. It is againſt reaſon that Chriſt ſhould be in heaven, and yet have ten thouſand bodies on earth, and yet Chriſt hath but one body, and a body can be but in one place: And againe, this body muſt bee without all circumſcription and qualities and properties of a body. And againe, that the bread that wee ſee ſhould bee no bread, ſay they, there is the whiteneſſe of bread, there is the taſte of bread, there is the quantity of bread, and that is all: I would but aske them one thing, when this bread is eaten, ſince there is nothing there, but theſe accidents, there is nothing but the meere quantity, and the like: I would aske, whether it nouriſh the body or no; they muſt needs anſwer no, if they follow their principles, becauſe the body of CHRIST is not there, they ſay it is remooved as ſoone as the bread is deſtroyed, when

when it begins to turne into fleſh, it loſeth theſe accidents; well, the bread returnes not againe, there is nothing but accidents of the bread, and yet certainly it doth nouriſh; for it is reported by credible Authors, that ſome have been ſo holy, that they would feed upon nothing elſe but the *Euchariſt*, for a prieſt may conſecrate a Celler of wine, and as much bread as he will, and may feed upon this, and with theſe hee may bee nouriſhed, and yet there is nothing but accidents of bread: In a word, the Schools that traverſe this ſo acutely are not ſatisfied at all in this, but they leave it as a wonder, as a thing that cannot be explained: So it is againſt reaſon, as it is againſt ſenſe.

5 Againſt Faith.

But you will ſay, faith is beyond ſenſe and reaſon, it is true, it is beyond both, but it is not contrary to both; faith teacheth nothing contrary to reaſon, for ſenſe and reaſon are Gods workes aſwell as grace, now one worke of God doth not deſtroy another; if they ſhould, there muſt be an imperfection in the workman, and therefore grace and faith contrary not ſenſe and reaſon; indeed it elevateth reaſon, and makes it higher, it makes it ſee further than reaſon could, it is contrary indeed to corrupt reaſon, but to reaſon that is right reaſon, it is not contrary, onely it raiſeth it higher: And therefore faith teacheth nothing contrary to ſenſe and reaſon.

6 Againſt Scripture.

But beſides theſe, if wee ſhew them Scripture too, what will they have then to ſay? when we ſay it is againſt ſenſe and reaſon, ſay they, the Scriptures affirme it, if it doe, we will yeeld. Let us examine the words, if the Scripture affirme it: Yes, ſay they, the Scripture ſaith, *This is my Body*, they are Chriſts words; but if the

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the Scriptures ſay ſo, yet the Scripture ſaith no where, that that bread is turned into the body, that no where ſaith, that there is ſuch a Tranſubſtantiation, onely thoſe words uſed, which as you heard, may have a metaphoricall, tropicall, figurative ſenſe: But beſides this, what if the Scripture ſay the contrary? you ſhall finde this in the next Chapter five times called *Bread* and after it is conſecrated too, as the Apoſtle ſaith, *The Cup of Bleſſing that we bleſſe, and the bread that we breake:* After hee had bleſſed the bread, then hee tooke it, and after he tooke it, then he brake it, he thus tooke that which is called *Bread.*

Againe, they ſay the body of Chriſt is not broken, but that is broken, which is alwayes after the words of Conſecration, but it is the bread that wee breake.

Againe, if it could be underſtood otherwiſe, you ſee what a Tautology would be in the words, *The Bread that wee breake, it is the Communion of the Body of Chriſt;* If the meaning was, that it is the body, here the words muſt be thus rendred; The body that we breake, is it not the communion of the body? But, I ſay, five times you ſhall finde it in this next Chapter, that it is *Bread* after the words of Conſecration; and you know it is ſaid to be *Wine*, Chriſt ſaith, he *will not drink of the fruit of the Vine*; by which he meanes the very wine which was before in the Sacrament: and therefore certainly they finde nothing that affirme it.

Beſides; if it were the meaning of Chriſt, *This is my body*, what is the reaſon the Diſciples never asked any queſtion about it? What is the reaſon the Fathers, that followed in the firſt times ſpake not of ſuch things? I need not trouble you with that. Now you

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ſhall find all along from the firſt, that the Fathers make no ſuch mention of that; but not to ſtand to preſſe this further becauſe I ſee the time paſſeth, and this thing I intend not to ſtand on: You ſee therfore the falſeneſſe of this opinion, that this Communion of the bloud of Chriſt, and of the body of Chriſt, ſhould be through any reall corporall Tranſubſtantiation. But what is it then? Wee are to diſtinguiſh betweene the inward and the outward action, there need no more but that with the outward action, with the mouth of the body we take the bread and wine; and with the inward action, that is, by faith wee take the very body and bloud of Christ; theſe wee diſtinguiſh, theſe they confound: But, I ſay, wee agree in the thing, wee ſay Christ is communicated to us in the Sacrament, as truely and really as they, only there is difference in the manner, wee ſay it is ſpiritually, they ſay it is corporally.

For what is the Sacrament? (to open it to you) and ſo I will come to make ſome uſe to you.

The Sacrament the Seale of the Goſpell.

This Sacrament is nothing elſe, but the Seale of the Goſpell of the New Covenant; and it is indeed nothing elſe, but a viſible Goſpell; for what is the Goſpell? the Goſpell is but an offer of Chriſt, to all that will take him, for remiſſion of ſinnes; now the ſame thing which the Goſpell preacheth to the eare, that ſame the Sacrament preacheth to the eye, that is, in the Sacrament there is an offer of Christ to us, *Take and eate*, that is, take Chriſt, *whoſe body was broken, and whoſe bloud was ſhed for you*, take him for remiſſion of ſins: I ſay the ſame is done, only the Goſpell preſents it to us under audible words, and the Sacrament preſents

The condition on Gods part.

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it to us under viſible ſignes: this is all the difference: If wee would know what the Sacrament is, conſider what the Goſpell is, and the Covenant, and you ſhall know what this is, for it is but a Seale, but a memoriall of the Goſpell; now what is this Goſpell? It is nothing but this, when God looked on mankind, as fallen in *Adam*, he tooke a reſolution in himſelfe to recover them againe, by giving his Sonne to them: Now this muſt bee manifeſted to men, therefore hee ſends his meſſengers to declare to the ſonnes of men, to let them know their eſtate by nature, and to tell them that hee hath given them his Sonne to ſave them from their ſins, and to reconcile them to himſelfe, to give them title to the kingdome, from the hope of which they were fallen: this is one part of the Goſpell, this promiſe which he hath made, which I ſay, is nothing elſe but a meere office of Chriſt.

Goſpell what.

But there is another part, which is the condition required on our part; when *Chriſt* is thus given, you muſt ſerve him, and love him, and obey him, and turne from all your evill wayes, you muſt bee his, as he is yours: now when this covenant and agreement is made betweene us, he puts his Seale to it, this Sacrament of the Lords Supper: As *Iacob* and *Laban*, when they had made an agreement one with another, that they ſhould not hurt one another, they pitched ſtones upon an heap, *This ſhall be a witneſſe betweene us*, that is, if either of us breake the bargaine, let this heape witneſſe, that there was ſuch a covenant made: And as GOD himſelfe did, when he made a covenant with *Noah*, that the waters ſhould no more overflow the earth, he ſet his Bow in the clouds, and that was a witneſſe, that when I ſee the

Bow

Bow in the cloud, if I goe about to drowne the earth againe with water, let this witneſſe againſt me: So in the Paſſeover, when hee made a promiſe that the deſtroying Angell ſpare them, hee commands them that they ſhould ſprinkle the doore-cheeks with bloud, that when he ſees the bloud, that witnes might ſecure them, that the LORD would remember what hee had promiſed when hee had ſeene that: And as among men, when a man conveys either lands or money, to another man, they uſe to confirme the bargaine with ſeales or with ſome ſigne or memoriall, that when they forget the bargaine, or deny it, or goe about to breake it, it may be ſaid to them, This is your hand and ſeale, the thing is done, you have paſt it, it cannot be recalled; if you doe, this will witneſſe againſt you: So the Lord here, when he hath made his Covenant with us, I will give you my Sonne, And you againe ſhall give your ſelves up to him, hee put his hand and ſeale to it, as it were, hee addes this Sacrament that will bee a witneſſe againſt him, if hee ſhould goe about to breake the covenant, as it is a witneſſe againſt us, if we breake the Covenant of faith and repentance, that is required on our part: You ſee therefore what the Sacrament is, it is nothing but the Seale of the Goſpell, preſenting that to the eye, which the Goſpell preſents to the eare, for it preſents God as it were, he comes with Chriſt in his hand, ſaying this to us, This *is my Son, his body is broken for you*, and *his bloud ſhed for you*, take *Him*, let *Him* be yours, only remember *that you ſerve Him, that you love Him, that you obey Him* again, and let this Sacrament be a ſigne and a witneſſe between us: ſo that as the Goſpell hath two parts, one is a relation of all that

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2 Parts of the Gospell.

Christ hath done; and another is the giving and offering Christ to us; so in this Sacrament there is a representing of Christ, he was crucified, his body was broken, his bloud was shed, and a deed of gift is delivered of Christ to us, *Take and eat*: And therfore know that it is not a bare signe, but it is a signe of the Covenant; and there is a difference betweene those two, to say the Sacrament is a signe of *Christ*, and a signe of the Covenant, even as there is a great difference between the wax that onely beares the impression of an Image stamped uponit, and between that which is a seale to a Deed; that is the signe of the covenant of bargaine, and agreement, for that gives interest into the thing, that gives Title to the thing, that conveyes the thing to us, that bindes the owner perpetually to the performance of the thing; so the Sacrament is not a naked signe, representing this act of Christ, but it gives us interest, not onely into some benefits, no, he saith not, you shall have remission of sinnes, or you shall have adoption, but he saith, *Take, this is my Body*: By body is meant whole Christ, by a *Synecdoche*, wee have Christ and all things else.

Vse 1. To confirme us in the assurance of forgivenes

What use are wee to make of this? Surely it is of great use many wayes: First, we must make this use of it, which is the maine end of the Sacrament, to confirme our faith in the assurance of the forgivenesse of our sinnes, as likewise to renew our Covenant, and the condition required on our part, when GOD hath said hee is willing to pardon our sins, if he had but barely said it, it had beene enough, God cannot lye: But lest it should not be enough, he hath not only said it, but he hath sworne it, *Heb. 6. He hath sworne by himselfe,*

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that by two immutable things we might have ſtrong conſolation: Being willing, ſaith the Apoſtle, to ſhew to the heires of promiſe the ſtableneſſe of his Counſell, hee bound himſelfe with an oath, but yet leſt that ſhould not be enough, he hath added ſeales to it, he hath given the inward ſeale of the Spirit, and the outward ſeale of the Sacrament; as if he ſhould ſay, I have promiſed to forgive you your ſins, let the Sacrament witneſſe againſt me, if I performe it not: Here by the way obſerve, how difficult a thing it is for us to beleeve, you may thinke it an eaſie thing when you are in health, when you are well; but when death comes, when temptation comes, when trouble of conſcience comes, I ſay, you ſhall finde it a difficult thing, you ſhall find a need of all theſe helps; for certainly GOD ſweares not in vaine, he would not have bound himſelfe with an oath, to be ready to forgive ſins, if there were not exceedingly need of ſuch helpes to confirme us; and therefore you have need to ſet your ſelves more diligent about it, make this uſe of the Sacrament, labour to confirme your ſelves in this aſſurance: So that as the *Apoſtle* ſaith, *You may have ſtrong conſolation*, that is, when the temptations of Satan ſhall aſſault you with objections to the contrary, you may be ſtrong, and not ſhaken: And why ſhould you bee doubtfull (if wee ſhould a little reaſon with you) that you may receive the fruit of this, for why ſhould you feare it? For firſt, the Lord profeſſeth, *I would not the death of a ſinner as I live: And why will you dye, oh you houſe of Iſrael?* What is the meaning of this? but to ſhew that the LORD hath an exceeding great deſire, earneſtly longs to ſave the ſoules of men. Indeed hee ſaith not that hee will give every one grace

Two Seales.

A difficult thing to beleeve.

Reaſons to arme us againſt doubting of forgiveneſſe.

I

The *Lord* deſireth the ſalvation of men.

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to come in, but if hee doe, *As I live saith the Lord, I will not his death*, that is, I am ready to forgive him: Besides this, consider what a man is ready to doe, consider how tender hearted Fathers and Mothers are to their Children; if we finde so much mercy there, consider how much there is in God; that mercy that is in us, is but a drop to the Ocean, it is but a beame, to the fulnesse that is in him: *If you that are evill can give good things to your children, how much more shall your heavenly Father doe it?* Againe, consider if the Lord were not ready to shew mercy to you, that *Christ* shold not be of none effect, that is, the bloud of *Christ* should be shed in vaine. And doe you think the Lord would send his Son to suffer death, and to suffer it in vaine? and that should be in vaine, if he should not be ready to receive men to mercy, when they come to seeke it at his hands; besides if the Lord should not doe this, no flesh should be saved: *Psal.* 130. 3. saith the Psalmist there, *If thou Lord shouldest marke all that is done amisse, who could stand?* The meaning is this, if the *Lord* should not be ready to doe this, which he hath given to the Sacrament to confirme, namely to forgive sins, if hee should not be ready to doe it, if he should marke straitly what is done amisse, who could stand, that is, who should bee saved? Now certainely the Lord hath made man for that purpose, man shall bee saved, none were made for damnation: Besides, there is another argument, *There is mercy with thee that thou mightest be feared*: Feare is taken for the Worship of God, that is, if the Lord should not receive men, none would worship him, none would serve him; when there is no hope, take away all hope, take away all endeavour.

The tenderneſſe in men teacheth it.

Luke 15 Is *Christs* death were voyd

Feare put for the worship of God.

If

If this will not perswade you, consider what the *Lord* hath done for others; how many thousands of other have had their sinnes forgiven, and then thinke, had hee mercy for such and such, and hath he not mercy enough for me? Hath not Christ taken thy nature as well as theirs? If all this will not perswade you, consider how mercifull Christ was in the dayes of his flesh, he was exceeding gentle, easie to be entreated, you shall never find that there was any that asked at his hands, but he granted it: And think you that he is lesse pittifull now to mens soules, than he was to their bodies? Doe you thinke that now he is in heaven, hee hath laid aside his mercifull disposition? No, *Heb.*4. *Wee have a mercifull High Priest that is touched with our infirmities, that is ready to forgive:* Oh, but my sins are exceeding great? what though they be, is not the Lords mercy exceeding, is it not like the mighty Sea, that drownes Mountaines aswell as mole-hils: My sinnes are of divers sorts, what if they be? in the *Lord* there is multitudes of mercies, as many as thou hast sins: I, but they have oft beene repeated, I have oft fallen into them again and again: What if thou hast? Is not his mercies renewed every morning: And, *Zach.* 13. 1. *There is a fountaine opened for the house of Iudah and Ierusalem to wash in:* Not a cisterne, but a fountaine, that is, as there is a spring of sin in us, so there is a spring of mercy in God, there is no end of his mercy, therefore doubt not in regard of that.

But again, I am unfit, if I were fit and ready for this I might receive fruit from the Sacrament, but I am unfit? Why? If thou thoughtest thy selfe fit, thou shouldest not have it; even therefore, because thou feelest

4 Consider what God hath done for others.

5 The mercy of Christ when he was upon earth.

Object.

Answ. *Gods* mercy greater than our sins.

Object.

Answ. A sight of our unfitnes makes us fit for mercy.

feeleſt thy ſelfe unfit, the rather thou ſhalt be received to mercy: the Lord lookes for this at our hands, that we find and feele ſuch unfitneſſe in our ſoules, the more we are humbled, the leſſe we find in our ſelves, the more ready the Lord is to receive us to mercy: Beſides, this very unfitneſſe, I would aske thee, but what it is; Is it not ſin? If all ſins be forgiven, if the pardon be generall, then it is contained among the reſt, and ſhall not be any impediment: And therfore make this uſe when you come to the Sacrament, thinke not that God is backward to forgive, that he will not be as good as his word, certainely he will; and know this, that what he hath ſaid, and ſworne, hee will! performe, *Heaven and Earth ſhall paſſe away, but his Word ſhall not paſſe.* This indeed is our chiefeſt conſolation, that our faith is not built upon perſwaſions and imaginations of our owne, that our ſinnes ſhall be forgiven, but it is built upon the ſure Word of God: And as Saint *Paul* ſaith, *Gala.* 1. *If an Angell from heaven ſhould preach any other Goſpell, you ſhould not receive it from him.* So when you have this ſure Word, that God hath given you a generall pardon, *Come unto me all yee that are weary, and heavy laden,* &c. You may build upon this ſure Word: Now when you put all theſe together, that the Lord hath ſaid it, and put his ſeale to it, if he ſhould not doe it, the death of Christ ſhould bee of none effect, no fleſh ſhould be ſaved, no man would worſhip God. Againe, there is nothing can be an impediment to us, not the greatneſſe, and multitude of our ſinnes, and our relapſe into ſinne, not our unfitneſſe; why ſhould we doubt? But now this is the condition on Gods part.

Then

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Then see the Condition required on our part; what is that?

The condition of the covenant on our part.

1 To take Christ.

First, it is required that we take the Lord Iesus Christ, for though the Lord give him in the *Sacrament*, though he offer him in the Gospell, except wee take him, he is not ours. If we beleeve that one will give us a thousand pound, that makes not a man rich, if he be ready to give it, it is the taking that makes us rich: If wee beleeve that there is such a soveraigne electuary that is able to heale, that beleeving doth not heale, it is the taking of it, if it be not taken it heales not. And therefore there is required a taking of Christ; *So many as received him, he gave power to be the sons of God.* So many as received him. If a Virgin believe that such a Suiter is willing to take her for his wife, except she take him for her husband, it is no match. And so to beleeve that Christ is ready to forgive and pardon our sinnes, to beleeve that God the Father will give Christ to you as he hath; *To us a Son is given, Esa. 9.6.* To believe this except we take him, it doth not profit, hee is not ours till then: This taking is that which the Scripture calls Faith, this is a beleeving in him: If you would know what this taking is, it is nothing else but the very accepting of *Christ* for our *King*, *Lord* and *Husband*: So that look what it is among men, if you would aske what it is for a spouse to take such an one for her husband, for a servant to take such an one for his master, for a subject to take such an one for his King, it is no more, but this, the very act of the will, whereby they consent, and accept such an one for their husband, for their Master or King; it is the taking of him, and this is the taking of *Iesus Christ*; I say, when we shall accept

Ioh. 1. 12.

What it is to take Christ.

cept him, when we see God hath given him to us, and that he hath given himselfe, when we take him for our Lord and Master, that is the very act of the Will, whereby we resolve to make him ours, and resolve to give up our selves to him, as he is given to us: That is the first condition that is required, wee must take him; and this the Scripture calls faith. Is this all? No, there is somewhat else required, you must take him in deed aswellas in will, that is, you must so take him, as to serve him, and only him, to turne from all evil ways, and therefore the pardon runnes so, though it be a generall pardon; as there is a general proclamation; whatsoever your rebellions be, it is no matter for all kind of rebellions, there is neither any sinne nor any person excepted, but then this condition runnes along with it, you must take him for your King: Is that all? No, you must lay downe your armes of rebellion, you must renounce the Colours and Tents of the enemie, and come in and be subject to him, you must live by his Lawes: And therefore besides taking of him, there is required that wee bee ready to obey Christ indeed, and not to take Christ onely as a Saviour: Every man is ready to take him as a Priest to save them from their sinnes, but to take him as a King and a Lord, so as to be subject unto him, here all the world is at a stand; as the young man when he came to Christ, and hee tells him what hee must doe, *Goe sell all*, &c. He would not take him with this condition; here every man is ready to refuse him: wee are willing to follow Christ thorow faire way, but not thorow foule and rough way; wee are willing to take him with a Crowne of glory

2 To serve him.

3 To turne from sin.

glory, but not with a Crowne of thornes; wee are willing to take the sweet, but not the sowre: But we must know, that if we will take Christ, we must likewise obey him, and take him as an Husband, our will must be subject to his will; we must take him as a Lord, we must be subject to him in all things, we must keepe his Commandements; and therefore he hath so expreſt it, *If you will suffer with him, you shall reigne with him*, not else; *If you will obey me and keepe my Commandements*, then *you shall be my Disciples*, if you will *follow me*, and *deny your selves*, *and take up your crosse*, &c. Take up my crosse daily.

Therefore a second Condition is this, which the Scripture calls sometimes repentance and conversion to God, sometime obedience.

4 To serve him in love.

But is this all? No, there is one more required, that we doe all this out of love, for when a man is in extremity, when he is driven to an exigent, now to take Christ, and to keepe his Commandements; perhaps he will be willing to doe, to expedite himselfe out of such a straite: but will the Lord regard this? Surely no, except it be from love; therefore *Gal.* 5. 5. you shall finde them all three put together, *Neither Circumcision availeth any thing, nor uncircumcision, but faith that worketh by love*: there you have the first Condition, which is faith. The second, which worketh, it is not an idle faith, but it is a faith that sets you a worke; and then you have the third, they are workes that come from love. A man will be ready to doe any thing to save his life; you know a Merchant when he is on the sea, casts away his goods, when he is in extreme danger, not because he and his goods are fallen out, but

to

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to ſave his life he will doe it: Take a covetous man, let him be on the racke, he will be ready to doe any thing, but yet the man is the ſame: And ſo for a man to doe much for Chriſt, to doe as we are ready to doe in the time of extremity, when death comes, when ſickneſſe comes, when we are under ſome great croſſe that is upon us, when conſcience is troubled, I ſay, in theſe caſes to doe it, the Lord regards it not: This therefore is the Condition that is required to be done out of love; it is a rule in the Civill-law, *Contractus qui fit per minas, nullus eſt*; The contracts that are gotten by threatnings, are no contracts at all, but if a Virgin conſent, when ſhee is free, when it is done without compulſion, that makes the match: So it is betweene Chriſt and us, for us to take him and to keepe his Commandements, and to doe it out of feare and other reſpects, this Chriſt regards not, it is love that makes the match: If wee take him out of love, if all wee doe, be done out of love, then there is a match betweene us, otherwiſe not. And there is good reaſon for that, becauſe feare is of a fleeting nature, it ſoone paſſes and vaniſhes away, but when it is rooted and grounded in love, when that which we doe, comes from this principle, then we hold out and cleave to Chriſt, without ſeparating again; when that proceeds from feare, we doe it not with delight, we doe it not with propenſeneſſe, with proclivity of minde, with an inward willingneſſe. Now the Lord ſo loves a cheerefull giver, a cheerefull ſervant, and a cheerefull performer, that he loves no other: And therefore that Condition is required, to *Delight in the law*, in the inward man, that wee doe not onely keepe his Commandements, but that they be not grie-

Feare of a fleeting nature love conſtant.

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vous to us, and what we doe be done out of love; and therefore it is required, when we doe this, that we love the Lord Ieſus Chriſt. I will be bold to ſay, a man may day and night as earneſtly as *Hannah* did, he may keep the Commandments of *God* without reproofe, as *Zachary* and *Elizabeth* did for the outward act, hee may abound in the worke of the Lord, but whatſoever he doth, if he doe it not out of love, God lookes upon ſuch workes, as upon a dead carcaſe; ſo they are called *Heb. 9. Dead workes*, that is, workes that are good for ſubſtance, and circumſtance too, but yet they are dead, becauſe they come not from love, there is no life in them: Therefore in 1 *Cor.* 16.22. *Whoſoever loves not the Lord Ieſus*, ſaith the Apoſtle, *let him be accurſed. Whoſoever loves not the Lord Ieſus*, that is, whatſoever a man doth beſides, let him profeſſe what he will, and performe what he will, if he love not the Lord Ieſus, he is accurſed: And that I ſpeake not this without ground, looke 1 *Cor.* 13. Take the moſt glorious actions that a man can performe, if a man *give his body to be burnt*, that is, to be a Martyr, if he *gives his goods to the poore*, which is an high action for a man to part with all hee hath; if he doe that which Chriſt required of the Young man, to *deny himſelfe*: If a man were able to preach the Goſpell, if he had guifts as an Angel, as the Apoſtle ſpeakes, *If he were able to ſpeake with the tongues of men and Angels, and if it were without love, God regards it not*: Love is a diſtinguiſhing Character, an hypocrite may goe very far, but love hee cannot; it is love therefore that ſets an high price upon all that wee doe: And therefore you ſhall finde from the beginning of Geneſis, to the end of the *Revela-*

Heb 9 14.

1 Cor. 16. 22.

1 Cor. 13. 3

Hypocrites cannot love Chriſt.

Revelation, the Promiſe is made ſtill to the Affection, and it is the Affection that makes a man a good man; he that feares the Lord, and he that loves the Lord, and he that delights in the Commandements of God, &c. And therefore it is not enough that we take Chriſt, and that we beleeve in Him, that we do the works that He commands us, but that we doe them out of love: And this is the Condition that is required on our part. So you ſee now what the Goſpell is, what the ſumme of it is: that is ſealed in the holy Sacrament, it is this covenant on Gods part, that *he is ready to forgive us*; wherein you muſt ſtrengthen your faith, when you draw neare to him. And againe, this condition on your part, Faith and obedience out of love, as you have heard: This is the firſt uſe that you are to make. I ſhould proceed.

THE

THE CVP OF BLESSING:

Delivered in three Sermons, upon 1 Cor. 10. 16.

The Second Sermon.

1 Cor. 10. 16.

The Cup of Blessing, that we blesse, is it not the Communion of the bloud of Christ? &c.

SEEING wee have the same occasion for which I tooke this Text, being to receive the Sacrament againe the next Sabbath, and so along; I thought it better to continue it, than to divert to another: when wee handled it the last time, we told you there were these three parts in the words;

First, there is a true Communion of the body and bloud of Christ.

Secondly, the meanes by which it is conveyed to us.

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us, the bread and wine, the outward elements, which God hath ſanctified to that purpoſe.

The third, is the adopting or fitting theſe elements for ſuch an end; and that is by ſanctifying them, by bleſſing them, by ſetting them apart; *The Cup of Bleſſing which we bleſſe*, &c.

The point we delivered was this, that in the Sacrament there is a reall and true Communion of the body and bloud of Chriſt to every Receiver.

Wee told you the difference betweene the Papiſts and us, we both agree that Chriſt is really in the Sacrament, they ſay it is corporally, we ſay it is only done by faith. But to uſe an expreſſion of *Auguſtine*, which he hath upon the very Text, ſaith he, *Iohn Baptiſt* ſaid he was not *Elias*, and yet Chriſt ſaith, *Iohn* was *Elias*: ſaith he *how ſhall we reconcile theſe two? they are thus reconciled; Iohn ſpeaks properly, and Chriſt ſpake figuratively, and therefore they croſſe not one another* (he gives this very inſtance) ſo ſaith he, when Chriſt ſaith, *This is my body*, and we ſay it is not his body, but bread, (they are *Auguſtines* owne words) ſaith he, the meaning is this, It is the body, if we take it figuratively, and it is not his body, if we ſpeake properly; ſo that as it was with the Temple of his body, when he ſpake of it, *I will deſtroy this Temple, and build it in three dayes*; they underſtood it of the materiall Temple; and, ſaith the Text, *They were reckoned as falſe witneſſes againſt Chriſt*: So when Chriſt ſpeakes thus of his body, *This is my body*, when they underſtood it materially and corporally, when it is a thing ſo frequent and uſuall with him to ſpeake Metaphorically, I ſay, they ſhall bee found falſe witneſſes againſt him, in

Aug.

applying

applying this to his materiall and corporall body, that hee underſtands of his myſticall body, which is received by faith. I will not ſtand to repeate more of that I delivered then, leſt the time prevent us in that which remaines.

Onely one thing which I then omitted, and that is a great objection of the Papiſts, out of the ſixt Chapter of Saint *Iohn*, where Chriſt ſpeakes ſo much of eating his fleſh, and drinking his blood, which, ſay they, muſt needs be underſtood of a corporall manducation, of eating his body and drinking his bloud in the Sacrament; we will ſpeake one word of this. Objections of the Papiſts out of *Iohn* 6.

Firſt, that this cannot be the meaning of that clauſe, is evident, becauſe the Supper of the Lord was not then inſtituted; and therefore it could not be he ſhould have relation to that, becauſe Chriſt ſpake to thoſe that might underſtand him, the words were intelligible at the leaſt: Now it was impoſſible that thoſe that heard him, ſhould underſtand him of the Sacrament of the Lords Supper, becauſe it was a thing that was not; and if they ſay that was their dulneſſe: I anſwer, it is not dulneſſe, not to conceive that which ſimply could not bee knowne: This that had no being, could not bee knowne; and therefore this is certaine he had not relation to that. Anſwered.

Beſides that, if you marke the courſe of the words, you ſhall finde he ſaith there, that rather the fleſh is turned into bread, than the bread to fleſh, ſaith he, *I am the true bread, that came downe from heaven*, he repeats that often in the Chapter, verſe 51. *I am the living bread, and my fleſh is bread, and I give life to the world*: So that you ſhall finde more reaſon, if you read that

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Chapter, why the flesh should be turned to bread, than the bread into flesh.

But besides that, the eating of Christs flesh, and the drinking of his bloud, is alwayes taken in a good sense, and it is alwayes peculiar to the Saints: And therefore, verse 53. 54. you shall finde both expressed: *Except a man eate his flesh, and drinke his bloud, he hath no life in him:* Againe, *Whosoever,* (without exception) *eates his flesh, and drinkes his bloud, he hath eternall life, and Christ wil raise him up at the last day:* So if you take the words generally as Christ expresseth them, and so they must needs be understood, Then it is impossible that his flesh should be eaten in the Sacrament, and his bloud drunke, because many that should eate his flesh there, in a corporall manner shall not be saved, which you know themselves grant. Besides, there are many that never eat his flesh, nor drinke his bloud in the Sacrament, that are saved, and have life in them, as you know the Theefe on the Crosse, went immediatly to Paradise, though hee never eat the flesh of Christ in the Sacrament nor dranke his bloud: All the Patriarkes before Christ, *Did not they drinke the same spirituall drinke, did they not eate the same spirituall meat, as we doe?* but they never eat it in the Sacrament: *Mary Magdalen,* when she had never tasted of the Sacrament, saith CHRIST, *Goe thy way, thy sinnes are forgiven thee:* What need I give you instances of children that dye? It is the opinion of the Councell of *Trent*, they set it downe in plaine termes, That children, that are baptized, though they eate not the Sacrament, and drinke of the bloud of Christ, and eate his flesh, are saved: And therefore Christs owne words must be meant in this sense, and

Many saved that never eate the flesh of Christ in the Sacrament.

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cannot bee understood of a corporall eating of his flesh and drinking of his bloud. But because those words, *Vnlesse yee eate my flesh, and drink my bloud, yee cannot have life*; are a place which the Papists doe much urge, as if it were impossible to bee answered, and appeale herein to the Fathers. Wee will shew you briefly, that it was so interpreted by the Fathers that lived neare the Apostles times, as by us, now, before there were any Popish Doctors to corrupt the glosse, as *Origen* (that was very antient) upon the fifth of *Matthew*, saith this, *That if it could bee, that he that remaines an ill man, could eate the flesh of Christ and drink his bloud, then it could never be said, Iohn 6. Whosoever eates my flesh and drinkes my bloud, hath eternall life, and I will raise him up at the last day.* Againe, also, *Augustine* in his 26. Tract, upon the Gospell of Saint *Iohn*, saith this, *Whosoever is not a member of Christ, he eates not his flesh, he drinkes not his bloud, though visibly and corporally hee crush with his teeth the Sacrament of the body and bloud of Christ:* Marke the words, *The Sacrament of the body and bloud of Christ:* But it is vaine for me to insist upon the particular saying of *Augustine*, because those that are acquainted with his sayings, if they deale ingenuously, they know they are every where scattered, that hee is very cleare and evident: But I will name one that is exceeding perspicuous, in his third booke, *De Doctrina Christiana, Cap.* 13. hee gives us this rule for the interpreting of Scripture; *If we finde that commanded that is flagitious, and hurtfull, and evill, wee must not interpret Scripture so, that such a thing is to be done:* As for example, hee gives this instance, *Iohn 6.* Christ speaks *of eating his flesh, and drinking his bloud*, saith he, this is a flagitious, an evill,

Exposition of the Fathers on Iohn 6. 53

Origen, on Mat. 5.

Aug. 26. Tract on Iohn.

Aug. De Doctrina Christiana, cap. 13.

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nd an hainous thing, that a man abhors when he thinks of it; and therfore the words are not so to be understood, but you must understand them spiritually, and figuratively; you must, when you heare those words remember that *Christs flesh was crucified for you, and that his blood was shed*; and so the words are to be interpreted. *Ambrose* upon the 118 *Psal.* having occasion to speake of the Sacrament, hath reference to this, *Ioh. 6.* saith hee, *Christ is the bread of life, he that eates life cannot die, for how shall he die*, (saith he) *Christ is the bread of life, hee that eates him therefore, cannot die, therefore* (saith hee) *none are said to eate the flesh of Christ, and drinke his blood, but they must needs live for ever, for he eates that which is life.* *Athanasius* hath speeches as plaine as these, *It is not*, (saith he) *corporall, but it is spirituall, that which Christ speakes concerning eating of his flesh, and drinking of his blood*, (saith he) *that small body of his could not feed so many*, saith he, *is reckoned the meate of the whole world*: And therefore, saith he, in the latter end of that Chapter, *When Christ had finished his speech of eating his flesh, and drinking his blood, he speakes of his Ascension into heaven, that hee might draw us from carnall conceits, to raise our mind to understand the thing spiritually, to ascend to him by faith, and to know the spirituall nourishment of the soule, and not corporall of the body.* Besides him, *Tertullian* in his Booke, *De resurrectione carnis*; *Eusebius contra Marcellum*, not to name other particulars, they all interpret the place thus: And therefore let not our Adversaries say, it is a new interpretation; it is fastned on the words by *Calvin* and *Beza*, as they doe; it is the interpretation of the Fathers, nay, I will goe further, it is the interpretation not

Ambros. on Psal. 118.

Athanasius

Iohn 6.

Tertullian. De resurrectio Carnis.

Eusebius contra Marcellū.

not of the Fathers onely, but of ſome of their owne Writers; *Cajetan* upon the third part of *Thomas*, the 80. Queſtion, ſaith plainly, *To eate the fleſh of Chriſt, is to believe in Chriſt.* And *Biel* in the Canon of his Maſſe, and *Caniſius* upon the *Corinthians*, and others of their owne Writers, which is enough to make it cleare to them, that this is the meaning of the words, that wee have ſaid before it. So much ſhall ſerve for the anſwering of that objection.

Cajetan.
Biel.
Caniſius

Wee ſhewed the laſt day in what manner Chriſt is in the Sacrament (I will not ſtand to repeate it) wee come to draw ſome conſectaries from the point, that there is a reall Communion of the body and bloud of Chriſt in the Sacrament: The firſt was for the ſtrengthning of our faith: If God had ſaid it only, it had beene enough, God that cannot lye: But I told you, he had not only ſaid it, but ſworne it, and not only ſworne it, but put to his Seale: And therefore wee have reaſon to believe him; only I told you what was required, if we will partake of Chriſt: Firſt, wee muſt take him by faith: Secondly, that is not all, wee muſt take him in deed, as well as in word, that is, we muſt obey him, and live by his Lawes; we muſt lay downe the armes of rebellion, and come in, if wee will have pardon: Thirdly, it is not enough to doe this, but wee muſt doe all out of love. Now when a man heares of this, that all this is required in taking of Chriſt, here, I told you, all the world is at a ſtand, there is no body will be content to take him, when they heare theſe conditions, that they muſt deny themſelves in every thing, in their profit, in their pleaſures, in their credit, and muſt take up every croſſe; and when they meet a croſſe, they

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muſt not balke the way, but they muſt goe thorow, when they heare they muſt follow him and ſerve him: I ſay when men heare this, they refuſe Chriſt, they will not come in to God: Now what is our buſineſſe, but to invite men to come in to God, and to compell them, as he ſaith, *That my houſe may bee full*; wee are the Meſſengers of the Lord, ſent that wee may invite men to this banquet, I meane not to this Sacrament, but to the thing: And therefore wee will make it the ſecond Conſectary, and ſo proceed.

Vſe 2. To ſhew the greatneſſe of Chriſts love.

If there be here a reall Communion of the body and of the bloud of Chriſt, then here is the gift or offer of his body and bloud: Conſider therefore the greatneſſe of Chriſts love, that hee ſhould regard us ſo much, as to take our Nature, to cloath himſelfe with our fleſh and bloud, that he might be crucified, in that, I ſay, this is an extraordinary love: Compare but our condition with the Angels that were fallen, and wee ſhall ſee the greatneſſe of this love: The Angels that were fallen (and wee were ſunke in the ſame mire) when God looked down from heaven, and ſaw the miſerable condition of both, (ſaith the Author to the *Hebrewes*) hee had compaſſion on us, but on the Angels hee had not compaſſion: which difference ſhewes his liberty, and ſignifieth his mercy towards us, as you ſhall finde in *Malachy*, the Lord reaſoning with Iſraell, *thus have I loved you, and yet you ſay, Wherein haſt thou loved us?* ſaith he, *Was not Eſau Iacobs Brother? and* yet *Iacob have I loved, and Eſau have I hated.* So, I ſay, the Lord hath loved us, in doing this for us, in giving this body of his to be broken, and his bloud to be ſhed, hee hath loved us, and hated them? And why hath hee put this difference,

difference, but becauſe he loved us? And therefore *Paul*, as hee is excellent, when hee comes to ſet forth this point, *Epheſ.* 2. hee ſaith, *When wee were Children of wrath, when wee were dead in treſpaſſes and ſinnes, when wee were enemies, hee that is rich in mercy, according to the greatneſſe of his love, hath quickned us, and ſet us together with Chriſt in heavenly places,* (marke it) when wee were in this condition, dead, it was hee that was rich in mercy, according to the greatneſſe of his love, &c. You ſhall finde that the Apoſtle, whenſoever hee comes to this matter, knowes not how to expreſſe himſelfe, but as a man that ſtood amazed at the greatneſſe of Gods love, hee had his thoughts ſwallowed up with it, *Eph.* 3. 19. *That you may know the love of Chriſt, which paſſeth knowledge, that you may comprehend the length, and breadth, and depth, and height of the love of Chriſt,* &c, *which cannot bee meaſured:* that is, the love of Chriſt was exceeding great: And this is that you are to doe now when you come to the Sacrament, and not only then, but at all times: For it is profitable for us to doe this, *Doe that* (ſaith Chriſt) *in remembrance of me;* what is that wee ſhould remember? His love: And why his love? to gaze upon it, only to know it? No, but to bee moved with it, to love him againe, to take him, to feare him, to ſerve him, to obey him, for that end, you ſhould remember it.

When *Paul* was going to *Damaſcus*, you know the Lord met him by the way, and when hee had met him, *Paul* (ſaith hee) *I am Ieſus whom thou perſecuteſt, I am Ieſus that was crucified for thee, I am Ieſus that gave my body for thee, and as many as receive mee:* You know when *Paul* heard this, it melted, it ſoftned his heart;

The conſideration of Chriſts love ſhold melt our hearts.

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and drawes from him that holy, and good, and humble expression; *Lord what wilt thou that I doe?* As if he should say, I will doe whatsoever thou wilt have mee. I say, it was this love, *I am Iesus whom thou persecutest*, that melted the heart of *Paul*: So I may say, to every one that heares me at this time; If there be any among you, that live in any sin, whatsoever it is, be it swearing, be it drinking, be it fornication, be it Sabbath-breaking, bee it what it will; I may say to him, as if a voyce should come from heaven, as it did to *Paul*, It is Iesus whom thou provokest, it is he, whom thou offendest, whom thou wrongest, whom thou dishonourest, it is Iesus that was crucified for thee, that Iesus that gives his body and bloud for thee, shall not this melt thee? shall not this affright thee somewhat? shall it not bring you on your knees, and make you say, I am a sinnefull wretch, not worthy to bee received into the number of the Saints; *Lord*, what wilt thou that I doe? I will doe it, I will continue to doe this no more. Surely this is a strong motive; *Paul* thought so: I beseech you by the mercies of God that you would come in: Take it in the Prodigall son, when hee comes home, and expects little (as hee had reason to expect little from his father, when he had carried himselfe so rebelliously) when his father used him in that manner, when he provided a feast for him, and put the robes upon him, and rings upon his fingers, how thankful was he? how was he affected? how would a man be affected in such a case? So, I say, that is our condition, we have cause to look for nothing but death, thereupon comes the Gospell, that comes and offers life, that overcomes with kindnesse, as it were: the Lord comes

comes and tells us, well, notwithstanding all this, you shall be received to mercy; goe, *Take, this is my body which is given for you*: I say, this would move an ingenuous disposition: You know *Mary Magdalen* was moved with this, when she was such a sinner, and saw that God had received her in that manner, that melted her heart; so that she watred his feet with her teares: So should wee bee affected, if we did seriously consider the greatnesse of CHRISTS love, *I will give you my body and my blood*, this is a great thing, if we were able to consider it aright, that the Lord should give us his body and his blood. There is no love like this, *He hath loved me* (saith *Paul*) *and hath given himselfe for mee*: And this is that indeed which should bee the most effectuall motive of all others, that there is a pardon that Christ still makes offer of to you; Indeed there is nothing else brings us into Christ but this, other things may prepare us, but nothing brings us in but this: You know, a Pirate, as long as a Proclamation of rebellion is out against him, will not come in, but a pardon being promised, and advancement annexed to it, that, if any thing, will bring him in: The theefe runnes away, as long as there is Hue and Cry, but the promise of pardon makes him returne back: So I say, it is not the Law that brings you in, that may prepare you, but it is this Gospell; for, as I told you, the Sacrament preacheth the Gospell to the eye, as wee doe to the eare; and when mercy is promised, when a pardon is promised, a generall pardon, without exception of persons, or sinnes, me thinkes this should affect you, and bring you in: As it is said, *Ier.* 3. *Saith the Lord, If one of you have put away his Wife, will hee returne*

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turne to her againe? No but you have played the harlot in many places, and many times, and yet returne to me ſaith the Lord: and ſo I may ſay to every man that heares me, though thy ſinnes be never ſo great, like that ſinne of Idolatry, like that ſinne of playing the Harlot, though that were frequently commited, though it were done oft, many times; yet *returne, ſaith the Lord, if thou wilt come in, thou ſhalt be pardoned*, and not ſo only, but *whoſoever receiveth me*, ſaith Chriſt, *ſhall bee made the ſonne of God.*

Two things to invite us to come in to Chriſt.

Conſider this, bee affected with it, let it not be in vaine unto you, when you heare thoſe patheticall ſpeeches, 1 *Iohn. He came to his owne, and his owne receiv:d him not*: And againe, *Oh Ieruſalem, Ieruſalem, how oft would I have gathered thee*, &c. I ſay, when you heare theſe things, it may bee you think with your ſelves, theſe were rebellious people to uſe Chriſt thus: you think if it had beene your caſe, if you had beene there among them, you would not have done it: Well, I ſay, it is the caſe of every man that continues in any knowne ſinne. Chriſt offers himſelfe, wee make offer of him, when wee preach the Goſpell, in the Sacrament hee is offered, he is made like a common dole, all may come that will, and certainly all that hunger doe come; but when thou goeſt on ſtill in thy ſinnes, thou art one of them to whom Chriſt is come, and thou wilt not receive him; thou art one of them, whom hee would gather, and thou wilt not: No but thou wilt goe on, thou takeſt the Grace of God in vaine, thou trampleſt the bloud of Chriſt Ieſus under-foot, as a common thing, thou doeſt what thou canſt, that the death of *Chriſt* ſhould be of no effect, thou recompenceſt

ceſt to the Lord, evill for good, doeſt thou think that the Lord will beare this at thy hands? No ſurely, hee will bee revenged on ſuch a man, on ſuch a people as this: But you will ſay, it is an hard thing to do this that you exhort us to: And therefore, that I may not onely ſhew you what the duty is without affording you ſome helpe to doe it, we will adde ſome things, that may invite you to come in: And take Chriſt thus offered in the Sacrament, and which is continually offered by and in the Goſpell.

And what is it that ſhould invite us? But two things (to goe no further) one is the miſery out of Chriſt; the ſecond is the happineſſe you ſhall have by him: And that is the buſineſſe we have principally to doe, at this time, that wee might invite you to take the body and bloud of Christ, that is, to take the Lord himſelfe, who is offered effectually and freely to you? He makes proclamation to all that will come and take of the waters of life freely. Now if wee conſider what ſhould invite the ſonnes of men to come in, theſe two things will doe it, their miſery out of Chriſt, and their happineſſe by him: As the Prodigall, what did invite him to come home? The miſery he was in, he ſaw hee could not live, he could not get huskes to ſuſtaine him: On the other ſide, in his fathers houſe there was bread enough; thoſe two together wrought on him, and brought him home: So wee, when wee invite men to the marriage of the Kings Son, that is, to marry the Son himſelfe; What ſhould we ſay? to invite them? We bring them to conſider on the one ſide, I cannot live without Chriſt; I am undone, I periſh if I doe: Againe, on the other ſide, by matching with him, I

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ſhall have all by Grace that hee hath by Nature: I ſhall be a Sonne of God, a King and heire of all things, I ſhall have that all Chriſt hath: I ſay theſe two ſhould invite us to come in; and therefore we will doe theſe two.

Firſt, ſhew you the miſery you are in out of Chriſt, *Iohn* 3.18. ſaith the Evangeliſt there, *He that Believes not in Chriſt is condemned alreadie:* (Marke) Hee needs not a new condemnation, but hee that believes not in Chriſt is condemned already, *He that hath not the Son, hath not life:* Is not this miſery enough to be in a ſtate of condemnation? *Iohn* 3. *Hee that obeyes not the Son, the wrath of God abides on him:* And what is that wrath of God? If the wrath of a King be a meſſenger of Death, what thinke you of the wrath of God? Who knowes the power of his wrath? *Rom.* 9. *What if hee will to ſhew his wrath, and to make his power knowne, ſuffer with patience the veſſels of wrath, appointed to deſtruction?* that is, when the Lord ſhall come to execute his wrath on evill men, hee will uſe all the power he hath to execute the fierceneſſe of his wrath on them: And therefore it is a terrible thing to bee ſubject to the wrath of God: But becauſe that moves not ſo much, being generall, you will aske wherein this wrath of God is ſeene, and wherein more particularly is this miſery in being out of Chriſt; I will name but theſe three particulars.

Our miſery out of Chriſt.

Ioh. 3.36.

Rom. 9. 22.

Firſt, you ſhall be ſubject to Death, ſubject to him that hath the power of Death: You will ſay, this is no ſuch miſery, for are not holy men ſubject to death, as well as evill men? I, but there is great difference; the evill ſhall be ſubject to death, as an enemy, the laſt enemy that ſhall be deſtroyed is Death, which ſhewes that

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Wee are ſubject to death. Difference of the ſubjection to death in good, and bad men.

that Death is an enemy; I ſay, they are ſubject to Death as an enemy; Death may come to two men, and be a friend to the one, and an enemy to the other, that which he ſaith, Death is the rich mans enemy, and the poore mans friend, we may better apply it to the godly man, and to the evill man: And ſurely it is true, death is the godly mans friend, and the wicked mans enemy; the ſame death, as you know, the ſame meſſenger comes to call *Pharaohs* Butler and his Baker, hee came as an enemy to the one, and as a friend to the other, he came to call the one to promotion, and the other to execution, ſo doth death: Now death, when that comes as an enemy, is terrible, when that comes with a ſting, death indeed without a ſting is nothing; but death, when it comes with a ſting, and the *ſting of death is ſinne*; this wee conſider not, that death hath a ſting, it is a Serpent, that often ſtings without hiſſing, with out warning, it comes ſuddenly, it comes certainly, we ſee continually how men fall from the tree of life, as leaves in *Autumne*, we conſider not this: but this is among the miſeries, that we are ſubject to death, and that is a great miſery. Thoſe that can looke upon other miſeries and dangers, and out-face them, without being daunted, when death comes, that appalls them, that looſes the joynts, that makes them tremble, that makes their knees knock together: You know it is ſaid of *Saul*, *David* profeſſeth that he was valiant as a Lion, in his ſongs of him, when the newes of death comes, he fals to the ground, there was no ſtrength in him: all are petty miſeries to this, this is the great Giant that makes the ſtouteſt heart to tremble at his approach. But is this all, that wee are ſubject to Death, when

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2 Subject to the feare of death.

when we are out of Christ? No, we are subject to the feare of death likewise, which is an hundred times worse than death it selfe, *Heb* 2.14. *He hath delivered us from him that had the power of death, he hath delivered us, that for feare of death were all our lives subject to bondage*: I say, the feare of death, is worse than death it selfe, because death continues but a moment, it is soone gone, but the feare of death continues alwayes, a long time, like the hand-writing which kept *Belshazzar* in feare; so this feare of death keepes us in a continuall trembling, this is that that imbitters all our comforts, that sowres all our joy, this feare of death, they were all their life-time subject to bondage through the feare of death: Therefore it is not said that death is bitter to him that lives in pleasure, but the remembrance of death; all the joyes and comforts that wee have in this life, what are they when they are accompanied with this? I say, there is nothing terrible, but so farre as it is mingled with this feare: All evill and dangers are so farre terrible, as they are harbingers of death, as they are crackes to give warning of the fall of the whole house that shall never bee repaired againe: Whatsoever pleasure wee enjoy, this is the gall that takes away the sweetnes of all, though the pottage were otherwise good when the *Colloquintida* was in them, there is death in the pot; so I may say, when death is joyned, what sweetnesse is in them? That is the condition of every man living out of Christ, hee is not only subject to death, but to the feare of death continually.

3 Subject to Hell.

But is this all? No, there is yet more, there is Hell, death hath a Page that comes behinde him, that is ten times worse than himselfe, *Revelation* 6.7,8

I looked

I looked and saw a pale horse, and the name of him that rode on him was Death, and behind him followed Hell: That is, Hell is the hooke that is hid in death, when we are once taken with that hooke, we are kept there for ever: If Death should come without hell, it were another matter, Death is but the lightning, it is Hell that is the cracke of thunder: and shall we like children be afraid of the lightning, and not be afraid of the bolt? It is hell that is the gate that keepes us for ever, Death is but the arrest, that carries us thither. Therefore consider what it is to be subject to hell; as our Saviour saith, *What will that availe a man to win the whole world, and lose his soule?* Consider well of that speech, What will that availe you to save all things else, if you lose your soules? as if a man should save the paring of his nailes, and lose his fingers; as if he should save his shooe, and lose his foote; as if he should save the ship, and lose the fraught; as if he should save the house, and destroy the man that dwells in it; so it is to save other things, and lose the soule: No, it is the terrible thing, Hell, that followes Death: in all other miseries, yet this is our comfort, that death will come in the end, and put a full point and period to them; but this second death, Hell, is such a death, as hath no other death to end it: Therefore, as we say, *But for hope the heart would breake*; surely there is no hope, and therefore there is a breaking of the soule, as well as torment of the body: Therefore consider what Hell is, what eternity is, this is the misery we are in out of Christ, you are subject to the feare of death, you are subject to death, and to Hell too: Death is but the stalking-horse, it is Hell that is the Fowler, that hath the peece and the shot to destroy us utterly.

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utterly. And therefore consider what case you are in out of Christ, what misery you are in out of him, that when Hell and death come; as thee said, *Vp Sampson, for the Philistims are on thee*; so, when we shall say, Hell and death is on you, and your haires are cut off, that is, Christ is gone from you (for the cutting off his lockes, was but an emblem that God was departed from him) I say, when they are on us: If Christ bee away, what a case are we in? Shall they not take us and carry us to that prison, there to lie for ever? Therefore consider this, it is certaine, the destroying Angell will come, and commonly he comes in the night; *Death commeth when thou least lookest for him, as a theefe*: I say, the destroying Angell will come; what will their condition be then, when there is no sprinkling of the bloud on the doore-posts of thy soule? It is the case of every man out of Christ; What are wee out of him? When the avengers of bloud, when the pursuers shall set on us, and pursue us, from whom wee cannot flie. And when wee shall be shut out from the hornes of the Altar, when we cannot come to *Christ* the Citie of Refuge, it is a terrible thing, if we consider it seriously. It is said that *Aaron*, when he caused the people to commit that sinne, or was an instrument rather, it is said that hee left the people naked, why? Because he deprived them of the presence of the Lord: Now when Christ shall be taken from us, when we are without him, when we are deprived of him, are we not naked? Is not the hedg broken downe? There is nothing left to shelter us; what are wee without him? but as the Coneys out of the rockes, that have nothing to shelter us from the devouring Lion: Now *Moses* was but a Type,

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it is Chriſt that holds the hands of God, that he cannot deſtroy us, it is He that ſtands in the breach, and keeps out the inundation of evils, that wee be not overwhelmed with them; He is the Arke of God, that cauſeth the houſe of *Obed-Edom* to be bleſſed; and wee have more cauſe to take to heart the want of Him, a thouſand times, then they had to lament the loſſe of the Arke, when it was among the Philiſtims, for the Arke was but a type of Chriſt: This is the caſe of every man living out of Chriſt.

Object. 1 but, you will ſay, Chriſt is mercifull, He is very ready to forgive, I hope I am not out of Him, but He is ready to receive me?

Anſw. It is very true, He is mercifull, but to whom? ſurely not to the wicked, Hee holds not the wicked innocent; to ſpeake plainly to you, Whoſoever continues in any knowne ſinne, be it never ſo ſmall, to ſuch a man Chriſt will not be mercifull: *No ſinne ſhall have dominion over you, Rom. 6. for you are not under the Law, but under Grace:* Rom. 6. 14 As if he ſhould ſay, there are none whom Chriſt takes to himſelfe, and puts into the condition of grace, but hee frees them from the dominion of every ſinne, there is not one ruling luſt there: You know there are many paths that lead to hell, the way that leads the right way is but one, error is manifold; there are a thouſand paths that lead the wrong way, and will not one path lead to hell as well as a thouſand? He that is in Chriſt hath crucified the fleſh, and all affections, there is not one raigning luſt there; ſo that as Antichriſt had his marke, and they received the marke of the Beaſt: So Chriſt hath his marke too; as you have it, *Ezek. 9. The Writer marked all that mourned,* God ſet a marke

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upon them, and hee sets a marke upon all those that he is mercifull to.

You will say, what is this marke of the Lord? You shall finde, 2 *Cor.* 4. 17. *Whosoever is in Christ he is a new Creature*, that is the marke of the Lord Iesus: And therefore, if thou would'st know whether *Christ* will be mercifull to thee, consider if thou find that marke there, *Art thou a new Creature?* that is, art thou made all new, as if thou had'st another soule dwelling in thy body, for thou must not be new by halfs, thy whole spirit must be *new*.

2 Cor. 1. 22. Againe, if you will come properly to this marke, you shall finde, *Ephes.* 1. 2 *Cor.* 1. what it is, *The Seale and marke that Christ sets, is his spirit: Whosoever hath not the spirit of Christ is none of his*: You know Merchants set seales upon their goods, to know them, that when they meete with their seale they may say, This is my parcell of goods: So it is in the multitudes of men; All that Christ will be mercifull unto, he sets his seale on them, and where he findes his seale and his marke, those hee knowes to bee his; *That Seale is his sanctifying Spirit that hee hath given us, it is a Seale or earnest* 2 *Cor.* 1. and *Ephes.* 1. *Hee hath sealed us with the Spirit of Promise*: that is, with the Spirit that hee hath promised to us. So consider if thou have that Spirit then, to sanctifie and to change thy heart, to make thee another man than thou art by nature, to enable thee to doe more than thou canst doe by nature; If thou have not this seale of God, thou art yet none of his: But you will say, I have the Seale, I hope I have the Spirit: Well, it is well, if thou hast; but know this, that Christ never gives that privie Seale and Signet of his, that inward Seale that none knowes, save those

Ephes. 1. 13

that

that have it; but there is a Broad-seale likewise that followes, that Seale spoken of, 2 *Tim.* 2. *This foundation of the Lord remaineth sure, and hath this Seale, The Lord knoweth who are his, and let them depart from iniquity that call upon the name of the Lord*; he adds to that other, a parting from iniquitie, from all kinde of iniquitie, there must bee none exempt place in thine heart, nor in thy life, wherein thou wilt have a privilege, thou continuest not in the least sinne, but departest from all iniquitie, then thou hast this Seale as well as the other: If thou want these two Seales, if thou bee not a New Creature, if any sinne have dominion over thee, if there bee one living lust in thee that is not mortified, that is not healed, I assure thee thou never haddest yet any part in Christ: and if thou bee out of Christ, thou seest what thou art subject to, to the wrath of God, and you see the particulars, you are subject to death, you are subject to the feare of death, and to hell; and this is the case of every man out of *Christ*, and me thinkes this should somewhat move us to come in, and to take him. But this is not all, that which we have by *Christ* may invite us a great deale more forcibly: If we could but open the Casket, and shew you the Iewels, or if we could but unlocke the treasures that are hid in *Christ*, it would bring a man in love with him, it would make men doe as *Paul, Account all drosse and dung, that they might have him.* Well, though wee cannot doe it fully, yet wee will endeavour to doe it a little: You will say, What shall wee have by *Christ*? First, you shall have life by him, *Ioh.* 6. the place spoken of in the beginning, *Hee that believes in mee, shall have eternall life, and I will raise him up at the last day:*

2 Tim. 2. & 19.

Benefits by Christ.

Life.

Ioh. 6. 54.

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When hee comes to speake of water to the woman of *Samaria*, *Iohn* 4. when he would commend to us a motive to stir us up to come and take him, and to drinke, &c. hee saith, *Hee that drinkes this water shall thirst no more*: That is, hee shall live for ever; it is water that shall keepe life in him for all eternity; when she heard this, she hearkens to heare of water that could keep life for ever. When you reade the story in *Genesis*, that *the Angel was set with a sword shaken, to keepe man from comming to taste of the tree of life*; you would thinke with your selves, if the Angels were removed now, or there were a man so happy, that the Angell would give way to him, that he might come and eate of the tree, and when he had eaten to live for ever, you think that man in an happy condition. Now the Lord doth say, *Hee that overcomes I will give to eat of the tree in the midest of the paradise of God*: That is, he shal eat of me, and live for ever; this is the great happinesse we have.

Ioh. 4. 14.

Rev. 2. 7.

When Christ would use a compelling argument to move, *Rev.* 2. 11. *Hee that overcomes shall not be hurt of the second death*: Why, is it so great a matter? Oh that is all, *not to be hurt of the second death*: The first death is nothing; the first death is but the doore, it is but the gate that leads to the passing thorow; the first death is but a going over the threshold, the breadth of it is but a step, and the length of it is but a moment of time or two: But *the second death*, there are the chambers of death, as *Salomon* speakes, where you shall be led from one misery to another, and where you shall dwell for ever: And therfore consider this, if you take Christ, you *shal not be hurt of the second death*: I beseech you consider seriously, reckon nothing so sweet, if this life be sweet, that

that is but a spanne long, is not aboundance of life much sweeter? It is naturall to every man to desire immortality, if you could but have this life continued, let every man aske his owne brest what hee would give, that his life might bee continued, that hee might bee immortall? If there were such a thing as the Alchymists speake of, if I could draw out the thred of this life to keepe it firme and even as they dreame of; what would you give to obtaine it? And will you not regard this that will doe that indeed? Will you not take Christ, which is life indeed, which will give you another life of immortality? for you must know that it is not immortality simply that man desires. The Naturalists were deceived in that, for a man had rather not to be than to bee in misery: And the soules in hell are immortall; and therefore it is not immortality that wee desire simply, for death is not the extinguishing of life, but the misery of life: And therefore, where the Scripture speakes of the losse of the soule, it is to be meant thus; a mans finger or his joynt is lost, when it is seized on by an incurable sore: So when eternall misery is on the soule, when the soule is lost, and yet you have the joynt still, you have the soule still, you have life still: and therefore it is not immortality simply that wee desire, if wee consider what it is, but it is happinesse, it is such a life as is not onely immortall, but happy withall: this life Christ hath promised, we shall live, and an happy life, such as Saint *Paul* expresseth, 2 *Cor* 5. saith he, *Wee desire not to bee unclothed, but to bee clothed upon, that immortality might bee swallowed up of life:* As if hee should say, consider with your selves, you

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that love this life so well, that you neglect that which is to come, saith he, we love our lives as well as you, we are not weary of them, no more than you are, wee desire not to be uncloathed, no, but we desire that immortality may bee swallowed up of life; how, swallowed up? as we see a rude draught in a picture, swallowed up with the picture when it is perfected, as child-hood is swallowed up of man-hood, as the glimmering light is swallowed up of the perfect light; so their immortality is swallowed of life, that is, if there bee a small poore glimpse of comfort here, saith *Paul*, wee would not be rid of these, we would be content to have these as well as you, onely we would have them swallowed up of perfect life, we would haue imperfection swallowed up of perfection: And therefore *Iob* saith, *I will waite till my change come*; he saith not, till my destruction come, till my perishing come, or till my death come, but I will waite till my change come: and he that changeth, doth it for the better: If you will take Christ, you shall have this immortality and life: perhaps you will say, but I could be content to have this temporall life continued: And haply, my brethren, if the Lord would make that promise, that hee would proclame to men, that they should have immortall life here, it may be he shall have more followers than now he hath, when he promiseth immortall life in heaven: but to take away that in a word; I say, it is a foolish choyce, if you might have it: For what have you here? Here the body is tormented with diseases, the spirit is wearied with vexation, and the state is assaulted with losses and crosses; evill things wound us with sorrow, and the good things wee heare, doe but infect our affections,

ſections, and weary us ſtill, and yet they whet our tired appetites with a new edge. In a word, every condition here is peſtered and troubled with buſineſſe; one invites and drawes on another: wee are hampered with ſucceeding fetters, and makes this ſhort life more ſhort than it would be, with carefull griefe, with bitter feares, and with corrupt joyes; and at laſt, all cut off and end, as many men many times ſpread their branches and flouriſh; their eſtate over-ſwallowes their wiſhes, their ſucceſſe exceeds their deſires: now on a ſudden, their pompe is no where to be found, their deſires vaniſh, the floud of their wealth is dryed up, the owners and their goods periſh together; they will not ſee this by experience. What is it in this life you would have, if there were immortality? But, I ſay, it cannot be ſo, that is not ſo; you cannot have immortality in this life, but as evidently as you ſee the heavens roll about every day, ſo plainely wee may ſee, if wee will take it into conſideration, mankind hurried along with an unwearied motion to the Weſt of his dayes; their poſterity poſting after them by an unrepealeable law of ſucceſſion: our fathers you know are gone before, and we are paſſing, and our children ſhall follow us at our heeles: that as you ſee the billowes of the Sea, one tumble on the neck of another, and in the end all are daſhed upon the ſhore; ſo all generations and ages in the end, are ſplit on the bankes of death, and this is the condition of every man: Is it not our wiſedome then to provide for another life? Certainely, if there be any wiſedome in the world, it is wiſedom to remember our latter end. The wiſeſt among the Heathen were wont to ſay; There ſhould bee nothing but a meditation of death:

that is, a wiſe man through the courſe of his life, ſhould bee ſtill fitting and preparing himſelfe for death; and ſhall Chriſtians come behind them? It was a wiſe ſpeech of *Peter* to our Saviour, *Lord, whither ſhall wee goe? thou haſt the words of eternal life:* as if he ſhould ſay, there is no motive to that, ſurely we will not leave thee: therefore, I ſay, conſider, here we are but Tenants at will, wee may bee turned out of doores to morrow, therefore let this be a motive to win to Chriſt, you ſhall have life. But you will ſay, I hope death is farre off, yet I have time enough: well, take heed thou be not deceiv'd in that, for there is a colluſion there: as the Painter by colluſion of colours, makes a thing ſeeme farre off, when it is neere at hand: ſo we by our folly and vanity, our fanſie miſ-apprehending of things, we look on death as farre off, when it may bee it is at our heeles, at the next doore; thou knoweſt not how ſoone thou mayſt meet with it, therefore ſay not, it is farre off; but thinke with thy ſelfe, goe ſit alone, but a little time together, and then thinke with thy ſelfe I muſt die; it is appointed to me as to *all men, once to die:* Conſider, if a man might die twiſe or thrice perhaps he would be ready, he would be prepared; but conſider thou muſt die but once, if thou be not prepared, there is not a ſecond opportunity: and then conſider, thy ſoule is immortall in an other place, it muſt live for ever. And then remember *Chriſt* ſaith, thou ſhalt have life, if thou take him, thou ſhalt live for ever: then thou wilt finde it an exceeding bleſſing worth the having, it is that that may wooe you and win you to come in and take *Chriſt*, to love him, and to ſerve him, and to obey him; certainly if you wil not now be moved with it,

it, yet when death ſhal come, then you ſhall find that beyond all the treaſure, to have that white-ſtone with a new name in it: that ſtone was a ſigne of abſolution that a man was quitted, that his ſins are forgiven, that hee hath intereſt in *Chriſt* and eternity, that eternal life is for him in heaven; this is the firſt motive to win you to *Chriſt*.

2 Our debts paid.

Secondly, if you will come in to him, you ſhall have all your debts payed, you ſhall be under cover, that is, you ſhall have all your ſinnes forgiven, that when the creditors come with an arreſt, with a judgement and execution, you may be able to ſay; no, they are none of my debts, goe to my husband, hee muſt pay them and not I: I ſay, when you have Chriſt, when Satan ſhall come, when ſinne ſhall come, you may put them over to Chriſt; for now you are his and he is yours, he hath taken our debts on him: is this a ſmall thing? *Pſal.* 32. 1. ſaith *David*, *Bleſſed is the man whoſe ſins are forgiven, and whoſe iniquities are covered*: Marke, bleſſed is the man whoſe ſins are forgiven. Perhaps if one of us ſhould ſeeke a happy man, we would ſay, that he is a happy man that lives in health and in wealth, in credit and aboundance of all things: hee that hath the favour of Princes, hee that hath ſome notable excellency to make him famous among men, ſome ſuch thing we would take for happineſſe: But when *David* comes to look through the world, and all the felicity in it: oh ſaith *David*, *He is a happy man that his ſins are forgiven!* And there is a good reaſon for it, becauſe when our ſin is forgiven, we are reconciled to God, and God only can make man happy. For wherein doth happines conſiſt, but in a freedom from all evill, and in enjoying of

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of al good, you know this is happines: Now ſin, is it not the firſt link in the chaine of ills? As the under-wheeles in a Clock or Watch depends upon the firſt, ſo all miſeries depend upon ſinne, as the Maſter ill of all; take away that, and all the wheeles ſtand ſtill, they move not a jot to doe us the leaſt hurt: take away ſinne, take away all; this ill in ſinne is a bar, and ſtops from us all good things; take away ſinne, and you ſhall enjoy all that in abundance that your hearts can deſire: If you have not your ſinnes forgiven, what will it availe? If you come to a Priſoner and tell him, you ſhall have the beſt Lodging, you ſhall have a Pallace, You ſhall have Orchards, and Gardens to walke in, you ſhall have Gold and Silver, as much as you will deſire, you ſhall have honour put upon you, would not he anſwer? Alas, what would all this availe without a pardon? So I ſay to men, that magnifie the things of this world ſo much, and remiſſion of ſinnes they think not of; I ſay, what is all this, will it availe without a pardon? No, therefore this is a great motive to bring us in to Chriſt, that our ſinnes may be forgiven. Therefore that great promiſe went of the *Meſſiah*, that when hee ſhould come into the world, hee ſhould ſave his people from their ſinnes: and this is a mercy, which though you may ſlight now in health and ſtrength, yet when the times come that God ſhall charge ſinne upon your conſciences, that they feele the weight and burden of it, you ſhall finde no mercy like to this, that you may have your ſinnes forgiven; then hee that bringeth the glad tidings of peace, his feet will be beautifull: the thing is the ſame, if we had hearts to conſider of it: if wee were poore in ſpirit, if wee knew

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what ſinne were, if we had ever felt the bitterneſſe of Satans yoke, that wee were weary of it, wee would come in and reckon it a great matter, to have our ſins forgiven: this is the ſecond: I ſhall proſecute the reſt at ſome other time.

THE CVP OF BLESSING: Delivered in Three Sermons, upon 1 Cor. 10. 16.

The Third Sermon.

1 Cor. 10. 16.

The Cup of Bleſſing, that we bleſſe, is it not the Communion of the bloud of Chriſt? The bread that we breake, is it not the Communion of the body of Chriſt?

THE point you know wee have delivered out of theſe words, is this, that in the Sacrament, there is a true reall Communication, or giving, or offering of Iesus Christ; of his body, and of his bloud, to all worthy receivers: We have ſhewed you the difference, betweene the Papiſts and us in this point.

They

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They will have here, a reall corporall preſence of Chriſt.

We ſay, it is true; but it is Spirituall, but it is Myſticall, but it is Sacramentall.

Wee have ſhewed you the reaſons, by which we refelled that opinion of theirs; That there is no neceſſity, neither in regard of the thing, nor in regard of the words; and if there be no neceſſity, we may not grant it: other reaſons we ſhewed the laſt day; but not to ſtand to repeate them.

The laſt day, (becauſe they ſtand ſo much on Fathers) in this point, we ſhewed you the opinion of divers of them: of *Origen*, of *Athanaſius*, *Ambroſe*, *Tertullian*, *Auguſtine*, and the reſt. To that wee will add but this, to cleare that point concerning the opinions of the Fathers. You ſhall finde that *Irenæus* that lived within ſeventy yeares after the death of Saint *Iohn*, is cleare in this point; that the Bread and Wine, are but Sacraments and Figures of the body and bloud of *Chriſt*: after him thirty yeares, lived *Clemens Alexandrinus*, *Tertullian* and *Origen*, for they lived much about a time.

The Time when ſome Fathers lived.

Origen was the Scholler of *Clemens Alexandrinus*; theſe doe as evidently explane it, as any of our divines, though not ſo diſtinctly, becauſe the controverſie was not then moved: and therefore you muſt not expect ſo full and ſo cleare and diſtinct expreſſions, as you have in theſe times, when we have more occaſion to doe it. I will not trouble you with Citation, leſt I ſpend time too much: but you ſhall finde it ſo in them. After their time, *Auguſtine* expreſſeth it ſo fully, as that *Calvin*, or *Beza*, hath not done it more clearely, as I

Why the Fathers are not ſo diſtinct in the Doctrine of Tranſubſt.

ſhewed

shewed by some Allegations, out of him the last day. From his time I doe not finde, that this opinion of theirs had any footing in the Church, till the time of *Damascene*, that lived in the yeare seven hundred thirty. Hee was the first of all that we can remember or we have read of, that began in the Easterne Churches, this opinion of Transubstantiation: *Chrysostome* hath sore hard speeches, but such as may well be interpreted; if you looke on him in the tract of his writings; you shall see evidently, that he never dreamed of any such reall presence as the Papists affirme. But I say, *Damascene* was the first that set this false opinion abroach in the Easterne Churches, in the Greeke Churches about a hundred yeares after. In the westerne Churches, in *Italy*, and those parts, it began a little to be set on foot, in the time of *Carolus Calvus* Emperour; who being troubled with that controversie set *Bertram* a worke, a Presbyter, a learned man, one of the most learned of those times; and desired him to expresse his opinion in that point: Hee writ a learned booke of it, and so the controversie continued in good state and condition, till two hundred yeares after, or lesse, betweene one, and two hundred. And the first man that began to infuse his poison into the Church was one *Lanfranke*, Arch-Bishop of Canterbury in England: a man learned, but very pernitious to the Church. After his time, the opinion began to be somewhat hot: and then *Berengarius* wrote against it; who upon his condemnation retracted it, but before his death repented the retractation; and upon writing his retractation, it began to bee put upon men by necessity, by the Pope: which was done in the time of *Bernard*, 400 yeares since. I have done this,

Damascene set transubstantiation a broach in Greece, 730 yeares after *Christ*.

Lanfranke Bishop of Canterbury, 1030 yeares after Christ brought transubstantiation into England.

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this, that those may bee satisfied that are not satisfied with the Scriptures, and with the reasons that were brought, but would know the opinions of the Fathers. To stand to cite all the particulars were a vaine worke: So much for that.

After we shewed the falsenesse of their opinion, wee shewed in what manner Christ is communicated to us in the Sacrament: Not to stand to repeate it. Wee are now to come to those other particulars blessings or comforts which wee have in Christ, which should invite us to come in and take him.

The benefits by Christ.

The next therefore is this, you have it in *Matt.* 11.30. *Come to me*, saith he, *all ye that are weary and heavie laden, and I will ease you*; you shall find rest to your soules: that you shall have to invite you, if you will come in and take Christ, you shall finde rest to your soules: that is, looke what the Haven is to the Sea-faring weather-beaten man; look what a coole refreshing shade is, to a man that is scorched with the heate of the Sunne; looke what a cover is to a man that is beaten with the storme to the shore, such is Christ to those that come in and take him: And therefore that we may know what this rest is, which you shall finde if you come in to Christ: Let us finde out what this wearinesse is.

What the wearinesse of sin is.

Now in sinne you shall finde this wearinesse.

1 In the service of sinne.

First, there is a wearinesse in the service of sin, there is no bondage to the bondage of tyrannous lusts, they are hard masters, they set you to hard taskes; if they say goe, you must goe; if they say come, you must come.

Christ sets you at liberty from this bondage, by mortifying of sinne, and killing it; as *Moses* did the Ægyptian,

Ægyptian, that ſtrove with the Hebrew, which is a deliverance far exceeding that out of the bondage of Ægypt, which was ſo much magnified, as much as the ſubſtance exceeds the ſhadow.

This is one kinde of reſt you ſhall have by Chriſt; you ſhall be delivered from the bondage of ſinne. 1 Reſt by Chriſt.

Againe, there is a wearineſſe in the guilt of ſin committed, which haunts us like furies, and ever and anon gives ſecret whippes, ſecret twinges to the ſoule; from this Chriſt delivers us, *For being juſtified by faith, wee have peace with God*, Rom. 5. 1. That is, the conſcience is calmed, it is quiet, which before was full of horrour and vexation. 2 Wearineſſe in the guilt of ſinne.

Againe, there is a wearineſſe in the fruits of ſin, the loſſes, the croſſes, the ſickneſſe, the impriſonment, diſgrace; all which are but the fruites of ſinne: There is a wearineſſe in theſe, and from all theſe Chriſt delivers us, partly in freeing us from many of theſe, that otherwiſe we ſhould have felt; and partly in taking away the venome and ſting from thoſe wee doe feele: For that which is ſaid of Death, *Oh Death where is thy victory*, &c. The *ſting of Death is ſinne*, it may be ſaid of every calamity. The ſting of impriſonment, the ſting of ſickneſſe, the ſting of diſgrace, the ſting of all miſery is ſinne. 3 Wearineſſe in the fruit of ſin.

What is the Adder when the ſting is away? So, what are all theſe, when ſinne is removed? Afflictions without ſin as the Adder without a ſting.

You know what they were to *Paul*, what he endured, how many priſons he went thorow, how oft hee was whipped, how oft he was ſtoned, how many things he ſuffered; you have a catalogue of them, ten or eleven, and yet all was nothing to him; he was happier in theſe

theſe than *Nero* was in his Palace: But what, ſhould I give you an inſtance?

Take *Adam* in Paradiſe, when he was in Paradiſe, yet when he had but the ſting of conſcience, you know he was filled with horrour.

Paul againe, when hee was ſore whipped in the day, and his feete were faſt in the ſtocks, and the ſting of ſin was tooke away, and he enjoyed a good conſcience; *Silas* and he ſung that the priſon rung of them: I ſay, this condition you ſhall have in Chriſt, you ſhall bee delivered from ſinne, from the ſting of ſinne, from the fruit of ſinne; but beſides this, as there is a wearineſſe in the ſervice of ſinne, and a wearineſſe in the guilt of ſinne, and in the fruit of ſinne. So yet there is more wearineſſe.

4 Wearineſſe in the habit of ſinne. & Sin to the ſoule, as ſickneſſe to the body.

There is a wearineſſe in the habit of ſinne, (for ſinne is to the ſoule as ſickneſſe is to the body.)

Now a man that is ſicke is weary of every thing, hee is weary of ſitting, he is weary of lying; ſo the ſoule while ſin abounds in it, is weary of every thing; a man is weary of himſelfe, he is weary of his owne company.

Now when Chriſt comes, he takes away this wearineſſe, and gives grace, which is to the ſoule as health is to the body, that cures all the diſtempers and gives reſt unto it, but yet there is more than this.

5 In all that ſinne touches.

There is a wearineſſe in all that ſinne toucheth, in all the conditions of this life there is a wearineſſe.

A man is weary of ſolitarineſſe, and he is weary of company, he is weary of buſineſſe, he is weary of idlenes, he is weary of high condition, for that is ſubject to envie, as the wind is moſt boiſterous upon the top of hils. And he is weary againe of low condition, for the

valleyes

leyes are over-low there a man is ſtill ſubject to injuries, and to be trampled on; that place us were you will, by reaſon of ſinne, it makes every condition weary to us.

But Chriſt comes to take away this wearineſſe, likewiſe by teaching us how to accommodate our ſelves to all conditions, by teaching us how to want, how to abound, how to be well, how to bee ſicke, how to live, how to dye, and this hee doth by giving wiſedome; for folly will quarrell at the beſt condition: wiſedome makes the worſt condition comfortable. This the Lord doth: thus hee delivers you from the wearineſſe of ſin: this reſt you ſhall have if you will take him, becauſe when he comes into the ſoule, he caſts out ſinne, the cauſe of all thoſe Tempeſts.

As *Ionas* when he was caſt out, you know then there was a calme: I ſay, ſuch reſt you ſhall have in Chriſt; out of him, there is nothing but trouble, and diſquiet, and reſtleſſeneſſe: and this is the third benefit, that may invite you to come in and take him. *Come unto mee you that are weary, and you ſhall finde eaſe*, and reſt to your ſoules. And now what would you have beſides? there is nothing that your hearts can deſire, but you ſhall have it in him. And becauſe wee are ſo much moved with ſenſible things; the Scripture ſets forth the good things we have by Chriſt, under notions of ſuch things as are ſenſible, as wee feele the ſweetneſſe of them, as we can taſt in this world: that is a kingdome, riches, peace, goodly apparell, &c.

4 Benefit by Chriſt.

Kingdome.

Firſt, therefore if you will come in to Chriſt, you ſhal have a kingdome: the kingdome, that is the Epitome of our happineſſe, and the journeyes end to all our deſires.

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You know when the *Meſſias* was to come, what expectation the Iewes had of a kingdome that ſhould be reſtored to them: how frequent are the Prophets in ſetting forth the glorious luſtre of that kingdome; when the *Meſſias* came it was fulfilled, for ſaith hee, *Matth.3. Repent, for the Kingdome of God is at hand:* and, *Feare not little flocke, it is your Fathers will to give you a Kingdome:* And *Revel.1. Hee hath made us Kings and Prieſts.*

You will ſay, wherein is this Kingdome, wherein doth this kingdome conſiſt? Looke to all the properties of a kingdome, and you ſhall finde all in this:

Kings have, I Liberty.

First, one thing wherein the freeneſſe of Kings conſiſts, is, that they have their liberty, others are Subjects.

Liberty what.

Now what is liberty?

Liberty is nothing elſe, but a power to live as you will. This you have by Chriſt; becauſe, hee gives his ſpirit as ſoone as you take him; he ſends his ſpirit into your hearts, that rectifies your will, that ſets all right and ſtraight within us.

In What reſpect Chriſtians live as they liſt.

Now when your will is rectified, you will, tha which you ought; when you have this, you live as you liſt, becauſe you liſt not to doe but that which is good and ſo you have liberty in *Ioh.* 8 36. *The Son ſhall make you free*; that is, you ſhall be ſubject to nothing: as *Paul* ſaith, *Wee will be brought into ſubjection to nothing*; wee will not be ſubject to luſt, we will not be ſubject to any thing, you ſhall *ſerve nothing*, as he ſaith, *We are bought with a price, we are not the ſervants of men*; we need feare nothing. *Luk.1.74. That being delivered from the hands of al our enemies we might ſerve him without feare*; becauſe when you feare him, you need feare nothing beſides.

As

As the true ſerpent ate up the falſe; ſo the true feares eates up the falſe. When you are in him, you are at liberty, you are delivered from all your enemies. Take any other man, ſtill hee feares ſomething, hee feares death, hee feares ſickneſſe, he feares the loſſe friends, loſſe of favour of the Prince, hee feares the loſſe of ſomething or other. But when a man is in Chriſt, hee is delivered out of the hands of all his enemies; he need feare nothing, for what ſhould hurt him? It muſt be ſome of the Creatures: but all they are like Maſtifes rated by the maſters command, as it is onely the maſter that can doe it, and hee doth rate them, that they ſhall not flie in the face of his friend, though they may aſſault his enemies: and doe but thinke with your ſelves, what a happy condition it is, what ſafety you have in Chriſt, that nothing can hurt you, and therefore wee are bidden, be in *nothing carefull.* If any thing could hurt you, wee might be carefull in ſomething, No, ſaith he, *Bee carefull in nothing, Chriſt takes care for you:* nothing ſhall hurt you, and ſo, *All things ſhall worke for your good.* And if ſo be then nothing can hurt you, this is that you ſhall have by Chriſt, one thing, you ſhall have liberty.

2 Plenty.

But another thing wherein a Kingdome conſiſts, is Plenty: that is, you ſhall have abundance of all things. What was *Salomons* Kingdome? And what were other kingdomes of the world but plenty of all things?

Queſt.

What ſhall we have then, you will ſay? Shall wee have meat and drinke, houſes and Vines?

Anſw.

No, thoſe are too baſe things for the Kingdome of God to conſiſt in, *Rom.* 14. 17. *The Kingdome of God conſiſts in righteouſneſſe, holyneſſe, peace, and joy in the*

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Holy Ghost: that is, there shall bea rectitude in all your soules, that it shall bee free from disorder, from distemper, from obliquity.

3 Peace.

Besides, you shall have peace, that is a companion of a Kingdome; you shall have peace, that is, your soules shall bee quiet, there shall be a serenity there, as he Sea is when it is without wind or storme.

Againe, you shall have joy, your hearts shal be filled with the consolations of the spirit, these things you shall have if you will come in to Christ, which goes far beyond the pompe and plenty and abundance of any other Kingdome.

But besides this, that you shall have the liberty, the plenty, and abundance of Kings, you shall likewise have the power of Kings: as the Apostle saith, *the kingdome of God is not in word, but in power*; that is, you shall not onely say, I wish I could live a holy life as others doe; I wish I could mortifie such and such lusts; I wish I could abstaine from such sins, and doe such duties, but you shall have power and ability to doe them. *I am able to do all things*, saith S. *Paul, through Christ that strengthens me.*

To overcome, what.

Againe, besides this you shall have the victory of Kings, you shall be overcome of nothing: to be in disgrace, to be in Prison, is not to be overcome.

But to be delivered from a mans way, to be put besides his intention, to fall from a mans steadfastnesse, this is to be overcome: Thus saith the Apostle, *We are in poverty, but not overcome:* Such Kings were all the Apostles, they marched as Kings in the world, they triumphed over all the oppositions they found, they trod under foot Satan, and the power of the Enemy.

Againe

Againe, besides all this, you shall have the glory of Kings: For what are you, when you come to Christ, but sonnes of God, heires apparent, in *Psal.* 45. *Princes in all Lands*, others are but Princes in their owne dominion, but hee will make you Princes in all Lands. SER. III. 4 Glory Psal. 45. 16

But you will say, we see no such things. *Object.*

No, but *Eccles.* 10. *You are Princes, though you walke on foot as servants; and they are but servants, although they ride on horse-back like Princes.* Therefore, 1 *Iohn* 3. *You are the sons of God, but it appeares not yet what you shall be.* When we have acted our part, and are gone off the stage, when the part that we have sustained shall be taken from us and them; then they shall appeare that they are servants, and that those that are come in to Christ are Princes. *Answ.* Eccles. 10. 7. 1 Ioh. 3. 2.

You will say, This were a good thing, if it were a reall Kingdome, but these are imaginary things? *Object.*

I answere, it is not so, the Kingdome of Christ is as reall as these outward externall Kingdomes are, and why should it be worse esteemed, because it consists not in outward things; for what is the body but the sheath, the sachell, the shell of the soule? it is the soule that is the man, the perfecting of the soule, is perfecting of the man. Therefore, the kingdome that is spirituall, must needs be beyond that which is outward and corporall, especial such a kingdome as this, that consists not in the titles of authority, but is such a kingdome, as the wise Philosopher speakes of, saith hee, Some, nature hath made Kings, as the Eagle the king of birds, the Lion the King of beasts; there is an excellency in some, and those Nature hath made Kings. *Answ.*

I say, such Kings Christ will make you; for when

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the Kingdome of Grace comes into the heart, it puts a Royall disposition into you, it makes you excell other men, as much as Eagles excell other birds, as much as Lions excell other beasts, as much as Lilies exceed other flowers, such a Kingdome you shall have, if you will come in to Christ, you shall have the liberty of Kings, the abundance and plenty of Kings, the power of Kings, the victory of Kings, and the glory of Kings: and this is the fourth thing you shall have by him, if you will come in and take him.

5 Riches.

Object. But is this all you shall have by him?

Answ. No, you shall not have an empty kingdome; but you shall have riches with it; Christ will make you rich, and Riches you know is that which all the world seekes after. In *Revel. 3. I counsell thee, come and buy gold tried by the fire, that thou mayest be rich:* And *Revel.* Revel. 3. 18 2. to the Church of *Smyrna*; *I know thy poverty, but* Revel. 2. 9 *thou art rich. Luke 12. Such are those that are rich in the* Luk. 12. 21 *world, and not rich towards God:* So that there is another kinde of Riches, the Riches that Christ gives.

Object. And what are those?

Answ Riches are but a Metaphor, that is, you shall have abundance of good things; for if we have much, if it be drosse, it is not Riches; if we have gold, if we have little, it is not riches; but when there is that which is pretious, and abundance of it, then it is said to be Riches: I say, you shall have abundance of good things by Christ.

But you will say what are those?

First, you shall bee made rich in all graces, in faith, in love, in patience, in temperance, in meekenesse; these are riches, these graces you shall have from him, that shall

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ſhall make you ready to every good worke, as you have it, 2 *Tim.* 2. *You ſhall be veſſells of honour prepared for every good worke*: It is a Metaphor taken from veſſels, that as you would take any veſſell, as a Salt or a Spoone, or a Cup, they are fit and ready for your ſervice that they are applyed to: So if you would know what you ſhall have by theſe Graces, when we tell, you ſhall have Grace; they ſhall faſhion and fit your harts, as veſſels are fitted for al the duties of new obedience: this you ſhall have by grace, and without theſe graces, you are able to doe nothing; as without the faculty of hearing, without the faculty of ſeeing, without the faculty of memory, you are not able to doe any of theſe, but with them you are able to doe them, with facility, without wearineſſe. 2 Ti. 2. 21.

A man that hath the faculty of ſeeing, ſees eaſily: the eye is not weary of ſeeing, nor the eare of hearing. This beneſit you ſhall have; you ſhall be made rich in theſe graces, that ſhall make you ready to every good worke, that ſhall fill your lives with the fruite of righteouſnes. As when a tree is full of ſap, it will ſoone be filled with bloſſomes, and with fruit. So will you when you are rich in grace; therefore the Saints are ſaid to be rich in all ſpeech. Why? For they were rich in knowledge firſt, and every grace; that is the way to make you rich, to be rich in grace.

But is this all?

No, you ſhall likewiſe bee rich in good workes; as Chriſt ſaith, *Ioh.* 15. 5. *Without me you can doe nothing, but by me, you ſhall be able to doe all things.*

But you will ſay, what are theſe riches worth, to bee rich in grace, and to be rich in good workes?

They are much worth every manner of way: for first, why do you prize riches, but because they can procure any thing that you need? If you need Wine, if you need Bread, if you need apparell, if you need convenient houses, riches you know will procure them of the hands of those that have them, when you want them: So these riches will procure at the hands of God, what you need.

If you need counsell in difficult cases, if you need successe in doubtfull businesse, if you need health when you are sicke, these riches will fetch them in for you; as they did to *Hezekias* when hee was sicke, *Lord thou knowest that I have served thee with a perfect heart.*

And what then?

Therefore give me health, and hee prevailed: it will bring you friendship when you need it, from your enemies, that can hurt you, and are ready to doe you hurt: as *Iacob*, you know what a feare he was in of *Esau*, but when he went to God, he prevailed with him. When you are in the jawes of death and would have life, this will procure it at Gods hands; as it oft did to *David*, *Psal.* 116.3. *When the snares of death had compassed me about, I sought unto thee, and thou deliveredst me.* I say, this you shall have by these riches, whatsoever you want it will fetch in to you. For as it is said, *sinne lyes at the doore* to doe you hurt at one time or another: So you may say of grace, of the good workes you have done, they will do you good one time or another: for as it was with *Cornelius*, his prayer and his good workes came into remembrance before the *Lord*, when it may bee himselfe had forgotten them: So I say, God will remember all these: and as yee therefore reckon riches pretious,

pretious, because they will set a man a worke, to doe you service, to doe you kindnesses: and Riches can doe no more than men can doe, and they are pretious because they set men a worke: these set God a-worke, and they will doe as much for you as God can doe.

Now these are riches indeed, as far exceeding the others, as the helpe and power of God, doth exceed the help and power of man; because they set God a worke, they shall fetch from the Lord whatsoever you have need of.

But besides this I say, they can doe much for you every manner of way.

Another property of riches is, to make a man undependant, to make him stand on his bottome; as rich men say, I can live by you, and without you: So those that are rich in grace and good workes, they may say to the world, and to the shop of vanity in it, as *Paul* saith, *They have drosse, I have better things provided*; I can live by you, and without you; this you shall have by Christ, and there is no way to have independance but this: but besides, this is our comfort beyond all, that these riches will stand you instead in the day of dearth. For why doe men gather treasure but for a day of dearth, for a time of poverty, for a time of necessity; for hee saith, then my treasure will stand me in stead. I say, such a treasure is this that you have by Christ, when death comes which is a time of spending, and not of gathering, then this treasure shall stand by you to sustaine you, to comfort you, to uphold you, all this you shall have by these riches that Christ gives you, and is this a small thing?

Take two men when death comes, when the time of need

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need comes; take one that is rich to the world, and another that is rich to God and rich in good workes; now by good workes (by the way) know that I meane not almes deeds onely, for that is the error of Papiſts: but by good workes I meane alſo, the laying up of many faithfull prayers, the keeping of ſimplicity and ſincerity in our lives and converſation, the keeping of a cleare conſcience to God and men, the ſerving of God with a perfect heart, theſe are the riches I ſay.

Take two men, the one rich in theſe kind of riches, another that is rich to the world; when theſe two die, which of the two riches would you chuſe? I ſay this is a thing that may win you to come into CHRIST; hee will make you rich, you ſhall have treaſures laid up, you ſhall bee rich in grace, and in all good workes.

But is this all?

No, you ſhall bee rich in all kind of bleſſings, in all kinds of comforts, in all kinds of priviledges, it may be this will winne you more. In 1 *Cor.* 3. 23. *Paul* is yours, and *Apollos* is yours, *the world, life, death, things preſent, and things to come, they are yours, and you are Chriſts, and Chriſt is Gods.* Marke; there is nothing but a Catalogue, an Inventory of Chriſtian riches, ſaith hee, *Paul* and *Apollos*. What are theſe? all the gifts and learning that they have, it is for your ſakes; they are your ſervants, they are but men that watch over you for your ſalvation; all the excellent gifts that God hath given to the ſonnes of men, they are but your riches.

But is this all?

No, the world is yours, and all in it.

Object. You will ſay, wee find not this, for who hath the

the world at will? Who amongst the Saints? Ser. III.

Though you have not, yet the misery that you find in the world, the want of wealth as well as the enjoying of it is yours, that is, it tends to your advantage, all is but for you. As in the field of wheat we may sow, all is for the wheats sake; the soyle is for the wheat, the Husband-man is for the wheat, the stalk, the eare, the dew, the barne, the threshing; al is to serve the wheat: so we may say of a Christian, in this world. *Answ.*

The world it selfe that is the field, is but for the wheate, for Christians: the Husband-men, *Paul* and *Apollos* and *Cephas* are but for you.

And if you object; but alas wee have many bitter stormes and afflictions, for all you make these promises unto us. *Object.*

It is very true, but all these are for the wheat; as you know the wheat must have a summer and a winter, it must have frost and snow, it must have wet and dry, or else it will not ripen: no more will you, you must have weale and woe, you must have affliction as well as prosperity; but this is for your comfort, all is for you: the world is yours. *Answ.*

Is this all?

No, life is yours, death is yours; that is, this life is nothing but a fitting, a preparing, a squaring of you for a better life, for eternity.

Why? But death is terrible. *Object.*

No, it is your advantage, for you shall dye just then when it is best for you; death shall serve but as a servant for your advantage. That as a man would have a tree that should grow, hee lops it just in the time and season; but trees that he would have destroyed, he cuts them *Answ.*

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them at any time. All the Saints have this comfort, that death comes for their advantage; God cuts them not downe, he lops them not, hee puts not in the sickle till they bee just ripe: for death is theirs, and lest this should not be enough, he saith, *things present, and things to come are yours.*

Object. Men will say, you promise for eternity indeed, but what doe ye for the present?

Answ. Why, godlinesse hath the promise of the present life.

Yea, but if it bee well with us for the present, yet we know not what may befall us.

Answ. *Things present* therefore, *and things to come*, saith he, all this is yours: and if all this will not content you, I will add one thing more, the Lord himselfe is yours; so that take God and looke on him in his greatnesse, in his mighty power; God that is Lord of heaven and earth, I say, he is yours, all that he hath is yours, all that hee can doe is yours. And therefore when hee speakes to *Abraham*, *Abraham*, saith he, *I will bee thine, if thou wilt be mine, I will be to thee an exceeding great reward:* You shall have God himselfe for your portion.

Object. You will say, how can *God* be your portion?

Answ. Yes, he himselfe is yours, for you must know that finding Me are the best riches: *Loving favour, Pro. 22. is better than life; he that is rich in friends, is better than he that is rich in money, and among friends, who is like to God?*

Prov. 22.1

It was the speech of the Heathen, when he was asked where his treasure was, said hee, Where *Cyrus* my friend is, that is, I reckon my friend my chiefe treasure.

I say

I ſay God is your friend, as he was the friend of *Abraham*, ſo he is the friend of all the Saints, you have him and all that hee can doe, for that wee may truly ſay, there is no end of a Chriſtians riches.

S. Paul when he conſidered this, *Eph.* 3. ſayth, *This is a glorious priviledge, that I ſhould preach among the Gentiles, The unſearchable riches of* Christ. Hee could finde no bottome, he knew not the meaſure, *the length, the bredth, the height,* of theſe riches, and unſearchable riches of Chriſt. We give you but a little glimpſe; if God open a creviſe of light to you to ſee theſe riches, you will bee content to doe as the Merchant, to ſell all for the Pearle, for it is worth all that you can ſell for it, I ſay, if you could ſee what it were, if you could diſcerne and judge of it with righteous judgement, you would regard nothing in the world beſides; but you would then ſay, I wil goe and take Chriſt, for there is riches indeed: and hee is a happy man of whome God ſaith, as he ſaith of that Church, *I know thy poverty, but thou art rich:* So you ſee you ſhall have a kingdome by Chriſt, and you ſhall have riches.

Eph. 3. 8.

But is this all?

No: for I tell you, the Scriptures preſent them to us under ſenſible things, things that we can feele, becauſe that we are lead with ſenſes in this life he ſaith, if you will come in to Chriſt He will make you a feaſt; *Eſay* ſaith, 25. 16. *In the Mount of the Lord, Hee will provide a Feaſt, of fined Wines, of fat Wines fined and purified, of fatlings full of marrow:* and frequently it is repeated in Scripture, that *Chriſt* will make you a feaſt, they were ſent *to come to the feaſt of the King*, Mat. 22. 4. His Wine was drawn, His Fatlings was prepared; that is,

6 Benefit a feaſt

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is, any thing you shall have by Christ: you shall have a Feast:

Object. What is this?

Answ. Looke what meat doth: meat is called a Feast; because it maintaines life; and so doth this: it breeds and maintaines life, yea immortall life; as the food is of an immortall nature, it is the bread of life.

Againe, meat breeds strength; so this strengthens you in the *Inward Man*, to do holy and spirituall duties, as the corporall meat, strengthens the outward man to labour and exercise.

Againe, a Feast breedes joy and cheerefulnesse; so doth this. As the corporall feast cheeres the heart and refreshes the spirit; so if you would know what this feast is, it is that which breeds and maintains Spirituall life, and strength and cheerfulnesse.

You will say, what is that?

By induction of particulars what is it not; you shall finde what it is.

First, it is not that which continues you in a being, for that stones have, and yet are farre from having this life.

Againe, It is not that which gives you vegetation and motion and sense, for that Beasts have, and they have not this life.

Againe, It is not the exercise of reason, and understanding; for that reprobates and Devils may have, yet dye the second death.

What is it then?

It is that which breeds and maintaines, that holy and regenerate men live here, and which the Angels live in heaven for all eternity; that which breeds that life, for

for you must know that the soule that is within us, hath its food to feed on, as well as the body. The soule hath its food: that is, whersoever there is the *Hidden Man*, where there is the *New man*, the *Hidden man of the heart*, as S. *Peter* calls it, it must be fed as well as the outward man; it must have dinners, and suppers, and break fasts; if there bee life, there it must have all this: otherwise, what is *Christs* saying when he said, *I have other meate that you know not of*: and what is *Davids* meaning when he saith? *Thy word is sweeter to mee than the hony or the hony combe.* If it be not the soule, the regenerate man within, is fed with a kind of food. And what is *Iobs* meaning, when hee said? *Hee found it better than his appointed meales*; that is, he would let his body starve: it should want at least, rather than his soule should be deprived of the ordinary meate it should have. In this sense *Manna* is said to bee the food of Angels: why could *Manna* be the food of Angels? If these materiall and substantiall soules and the Angels had not somewhat else to feed on: *Manna* was Angels food; Angels have not mouthes to eate *Manna*, therefore it is not the corporall *Manna* that is said to be Angels foode. Iohn 4:

What then?

It was Christ that was typified by *Manna*, as hee saith, *Iohn 6. I am the true Manna, the true bread that came downe from heaven*: the fathers ate the same spirituall meate; so it was then the spirituall *Manna* that was Angels food; and if Angels food, then the food of our soules, for our soules and Angels feed alike. Iohn 6. 51.

You will say, yet cleare unto us further what this is.

If we come to eate Angels food, you shall finde in *Iohn 6. Seeke not for the meate that perisheth, but for the meate* Iohn. 6. 27.

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1 Property of spirituall foode it endures for ever.

meate that endures for ever, saith *Christ*, which the son of man shall give you, for him hath God the father sealed. Marke, *Seeke the meate that endures for ever*; so then there is another feast, another meate; and if you would know what it is, this is one property, it is meate that endures for ever: that is, other men when they eat, the sweetnesse is gone as soone as they have eaten; but the sweetnesse of this continues: that is, what profit have you had from hearing the word, what comfort you have had from praying to GOD, from serving God with a perfect heart; these comforts continue for ever. As twenty yeares after a man may feele the sweetnesse of a good Sermon, of a faithfull prayer, of a good worke, of serving God with a perfect heart and a willing minde; I say, many yeares after hee may find the sweetnesse. So that here the Glutton hath his wish; you know the Glutton wisht that he hada long neckē, that he might be long in tasting the sweetnesse of his meat. I say, here you may be long in tasting the sweetnesse of it; for the sweetnesse of the meat continues heere, and not the sweetnesse onely, but the strength of it continues for ever. The strength of other meat vanisheth in a day, as the sweetnesse is gone in a moment, but the strength of this endures for ever, and will make you live for ever; that is one property of this meat; seek this meat, for it endures for ever.

Isay 55. 2 Srtisfieth.

Another you shall finde in *Esa.* 55. *This meat satisfieth; why doe you lay out silver and not for bread, and why doe you labour and are not satisfied; Come buy of me Wine and Milke, that you may be satisfied.*

Take other meat in the world, it doth not satisfie, I meane, perishing meat; outward things they doe not satisfie:

ſatisfie: and therefore this is called a feaſt, becauſe in a feaſt there are all ſorts of diſhes, there is variety of dainties, there is nothing wanting: and ſo hee ſaith, if you come home to *Chriſt*; the Soule ſhall have whatſoever it can deſire, remiſſion of ſinnes, reconciliation with *God*, joy, peace, freedome from the ſecond death, proviſion, all things.

In a word, as in a banquet, in a great Feaſt, there is all ſorts of things; you have ſweet odours, you have muſique, and all variety of diſhes, all ſorts of wine: ſo ſaith he, if you will come home to Chriſt, you ſhall have all things that your heart can wiſh or deſire.

Now there is nothing in the world that can give ſatisfaction to the ſoule, you ſhall never have all things elſe; but as Chriſt ſaith, *If you drinke of other water, you ſhall thirſt againe*; this is that which ſatisfieth, becauſe all other things are but particular.

Health, you know, will ſerve but againſt ſickneſſe. Wealth and Profit will ſerve but againſt poverty. Credit and Honour will but ſerve againſt Diſgrace.

The ſoule is now of a greater latitude; it is onely God, univerſall good, that can make a great Feaſt to ſatisfie it, hee onely can fill all the corners of the ſoule; none can make a feaſt to ſatisfie the ſoule but onely the Lord, becauſe hee is the univerſall good, hee fils the ſoule every way.

Other things doe but weary, they ſatisfie not; when a man hath all he can have, ſomething more hee would have, though he know not what, I ſay, there is nothing can ſatisfie but the Lord onely, it is hee that makes the Feaſt; and thence is that ſpeech, *Why doe you*

lay forth money, and not for bread? Why doe you labour without being ſatisfied?

3 It is continuall.

But yet there is one propertie more by which you ſhall know what this feaſt is: it is a continuall Feaſt: that is, it is not onely a feaſt: but as I ſaid before, there is a continuall tract, a continuall ſtreame of comfort without interruption or intermiſſion; *A good conſcience is a continuall feaſt:* that which is ſaid of a good conſcience, may be ſaid of this Feaſt that Chriſt will make you. Other feaſts be not continuall; the ſweetneſſe of one bit is gone, before another comes; and when you eate well and are ſatisfied, you deſire no more, you are glutted with it, and there is an end: but it is not ſo here with this meate in this Feaſt, becauſe here both the appetite and the meat continue; therefore I ſay it is a continuall feaſt, becauſe both the appetite and the feaſt continue, they laſt and endure: the ſtomack and the feaſt, the deſire and the object; that is, your drinking ſhall not take away your thirſt, and your thirſt againe ſhall not want drinke: and that is the meaning of that, *Epheſ.* 5. 18. ſaith hee, *Be not filled with Wine, wherein is exceſſe, but be filled with the Spirit.* Marke, the meaning of that is this, ſaith hee, if you taſte Wine and the ſweetneſſe of it, in time you are ſubject to exceſſe; when you drinke a little your thirſt is gone, goe further and there is exceſſe.

But now come to ſpirituall things, your deſire continues; ſtill there is thirſt, and ſtill there is drinke; you ſhall ſtill have a ſtrong appetite; and you ſhall ſtill have meat, one takes not away another, there is a continuall feaſt, and therefore be not filled with wine wherein is exceſſe: that is, the pleaſure of it is ſoone gone; but bee

filled

filled with the Spirit that shall refresh you, more than any cups of Sack, than any flagons of Wine. I say, this comfort you shall have, that this feast shall continue with you.

When sickness comes, what will other things doe us good? Take all the comforts in the world, they admit interruption. If a man live in aboundance of all things, yet in many cases there are many troubles, wherein wee shall have no comfort from these, but this feast shall continue with you, it shall lye downe with you; it shall goe with you to your sicke beds, and there a good conscience will bee a continuall feast; it will goe to prison with you, and there it will refresh you; it wil passe with you through ill and good report, and there it will comfort you; it leaves you not in death, but there and in all changes of this life, it shall be with you to refresh you, and to cheere your spirits more than any Cordiall: this you shall have by Christ if you will take him, such a feast hee will make you.

But you will say, wee finde no such thing, wee finde no such sweetnesse in Christ. *Quest.*

It is becaus you are not hungry. Come and tell such an one as *Paul* was, of such a banquet; oh how acceptable would it be! Come and tell a dying man that hath felt the bitternesse of sinne, the fiercenesse of Gods wrath, such a man would come as an hungry man to it, to such a man it would be meate and drinke indeed; and so it would be to you if you were hungry. *Answ.*

Where there is a great dole made, the poore come, those that are hungry come: so the poore receive the Gospel, those that are hungry wil come, and to those it is a feast. And therefore as Christ concludes his Sermon, when

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when hee had ſpoken of things belonging to the Spirit, things belonging to eternall life, ſaith he there, *He that hath an eare to heare, let him heare:* as if hee ſhould ſay, We propound to you theſe things, but if there be not a heart within, if there bee not an eare to heare, all our labour is loſt: So I ſay, except you have that taſt, that you taſte how bountifull the Lord is, and what a feaſt Chriſt hath prepared for you; all our labour is to no purpoſe.

But is this all wee ſhall have by Chriſt?

Sure here is much; you ſhall have a Kingdome, you ſhall have riches, you ſhall have a feaſt, I will adde but one.

7 Benefit. apparell.

You ſhall have gorgeous apparell; a thing that wee prize to be ſomewhat, out of the weakneſſe of our fleſh ſo trifling is that: yet becauſe we prize it, it pleaſeth God to ſet forth the glorious condition wee have by Chriſt under this notion. In the ſecond of the *Revelation, I will cloath you with white raiment*; and *Rev. 3. 3. To him that overcommeth will I give the morning-ſtarre: Buy of me white garments to cover your nakedneſſe:* So I ſay, if you will come in to Chriſt, you ſhall have gorgeous apparell; now every man naturally ſeekes ſome excellency in one kind or other.

Now what is ſo excellent as this? To have the image of God renewed in us: that excells others, as the beauty of the morning-ſtarr excells others. This you ſhall have by Chriſt, you ſhall have your ſoules cloathed with beauty, you ſhall have them adorned with Rubies and Saphires, that is, with all the ſhining graces of the Spirit; you ſhall be juſtified, that is, you ſhall be waſhed, you ſhall be ſanctified, ſo ſhall all the Saints

Saints bee clad, so shall all the Saints be cloathed that will come home to Christ.

But you will say, tell us in plainer tearmes what this cloathing is.

This white array, partly is a signe of the dignity which you have by Christ; as Kings in ancient time were wont to be cloathed with white apparell on solemne times, which was a signe that they were Kings.

Againe, as *Tertullian* reports; Servants were wont to weare white array when they were set at liberty, in token of manu-mission; so it is a token of the freedome you have by Christ.

Againe, Christians, as *Tertullian* reports, were wont to weare white array all Easter weeke, in token of the sincerity that *Paul* bids us keep the Passeover with. So when he saith, you shall be cloathed with white array; the meaning is, you shall have the dignity of Kings, the freedome of servants that are set at liberty; you shall have sincerity given you; you shall have in a word whatsoever may adorne the soule. I will not hold you long. 1 Cor. 5.

This cloathing of the soule stands in two things.

In Iustification;

And Sanctification.

There is a cloathing of Iustification, that you shall have, if you come in to Christ.

First, we are said to put on the Lord Iesus, that is, you shall come cloathed with him; and when you come cloathed with Christ, come and welcome; as you know *Iacob* got the blessing when hee came in his brothers cloaths. In *Revelation* 12.1. there is mention of a woman cloathed *with the Sunne*: what is that?

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every man by nature is vile and base and miserable; but when hee is cloathed with Christ, hee is like one cloathed with the Sunne.

Now you know the Sun is a most glorious creature; of all the creatures that God hath made, that when hee would chuse a creature, that was the most glorious that our eyes have seene, he pitcheth on that; and such are wee when wee are cloathed with Christ; that is, God lookes on us, as on men that are as glorious as the Sun in his brightnesse; and this you shall have by Christ.

But is this all?

No: though it were all, it were much, because by this wee may bee admitted to the presence of the Lord: without it you cannot. But this is not all; you shall be cloathed likewise with the graces of Sanctification; that is, when you come to Christ, that shall bee verified, which *David* saith of *Saul*; *Oh you daughters of Ierusalem weepe* for *Saul*; he cloathed you with Scarlet, and hung ornaments of gold on your apparell: I say, Christ cloaths the soule with Scarlet. *Psal.* 45.13. *The soule goeth cloathed in imbroidered gold, in garments of needle-worke*; that is, when the Lord comes to a soule, hee comes as a King of glory; other Kings bring their glory with them, and when they goe they take it with them; but when Christ comes to the soule, hee makes it a glorious house for himselfe to dwell there: the materiall Temple that was so stately and so glorious; the Temple of the Iewes, you know it was but a type of the Temple of the Holy Ghost; that is, of the soule of a Christian; for indeed, those are the Temples wherein the Lord delights to dwell:

dwell: it is certaine, that *Salomon in all his royalty was not cloathed like one of theſe*: for ſhall CHRISTS power bee leſſe in grace than it was in nature? *Hee that cloathes the Lillies, ſhall hee not cloath his ſervants with beauty?* and conſider this, that this is not a ſmall matter to bee thus cloathed.

The great GOD of Heaven and Earth, and not GOD onely, but holy and wiſe Men that are able to ſee through theſe trappings, regard not what cloathing the body hath, but they looke how mens ſoules goe apparelled. I ſay, CHRIST will thus apparell the ſoules of all thoſe that come in to Him: that as *Aaron* had all variety of pretious Pearles, of gorgeous apparell; ſuch Prieſts will CHRIST make every one to GOD his Father: and therefore if you will come in to CHRIST; this wee can promiſe, you ſhall *put on the Lord Ieſus*; you ſhall put on the Sun.

Againe, you ſhall bee cloathed with Diamonds, that is, with all the ſhining graces of the Spirit.

And now what will you doe when you come to a rich Wardrobe, for ſuch is CHRIST to us, there you may ſute your ſelves from top to toe.

You reckon it undecent, for a man to weare ſome part of his apparell rich and precious, when other parts are baſe, and old, and ragged: why, doe you not doe this with your ſoules? why doe you ſuffer your ſoules to goe ragged as it were, to bee ſo unequally, ſo unreverently clad? It may bee thou haſt the grace of bounty, but not of chaſtity; it may bee thou haſt the grace of governing thy hands, but not of governing thy tongue; it may bee thou haſt the grace to ſpeake well, but not to pray fervently: there is

ſome

ſome unevenneſſe in the cloathing of thy ſoule.

What wilt thou doe then?

Goe to Christ; there is change of raiment: that is, there is garments of all ſorts to cover thy nakedneſſe and to adorne thy ſoule: all theſe things you ſhall have by Christ; you ſhall have a kingdome, you ſhall have riches, you ſhall have a feaſt, you ſhall bee cloathed with white array.

So you have ſeene now, the ſecond conſectary that riſeth from this Doctrine, wherein wee are exhorted to take Christ, to invite us to it: wee have ſhewed you your miſery out of him, the happineſſe you ſhall have by him.

Now there remaines no more, but that you bee content to come in and take him and ſerve him for the future; ſo you may have him: therefore what ſhould hinder you, why doe you not come in and take Christ?

Onely you muſt know this, that you muſt take him for your Maſter, ſo as to ſerve no other Maſter; you muſt take him for your husband, ſo as to bee divorced from all other lovers: for this know, that Christ and good fellowſhip, that Christ and fornication, Christ and ſwearing, Christ and ambition, Christ and ſerving your ſelves and the times will not ſtand together, you muſt bee divorced from all theſe: if you will have Christ you muſt take him as a Husband, to be to him a love, to love him, to have your wills ſubject to his will, you muſt take him for better, for worſe; you muſt take him with all variety of conditions, denying your ſelves and takeing up your croſſe and following him; if you take him

thus

thus you ſhall have him, and when you ſhall have him, you ſhall have all things with him.

As CHRIST ſaith to his Father, *wee are one, thou in mee, and I in thee*; and then all *mine are thine, and thine are mine.* So wee may ſay, every one that takes CHRIST, is made one with him; all CHRISTS is yours, and yours is his; that is, hee takes your names, hee takes your debts, and you beare his name, and have intereſt in all that is his; what hee hath by nature, you have by grace; and when you have him once, then you may bee bold to come and take theſe Elements of Bread and Wine: but if you have not him, then know that you are but intruders upon the LORDS Table; for his Table is provided for his friends, and if his enemies and ſtrangers come in, and intrude on it, hee will not take it at your hands, but command you to bee bound hand and foot and to bee caſt out: I ſay, conſider therefore, the offers of CHRIST are large; you that are to receive the Sacrament at this time, or at any other time, I ſay, conſider it; if you have CHRIST himſelfe, then you may boldly come; if you have not the LORD you have nothing to doe with theſe. And know, if it was ſuch a feareſull thing to touch the Arke, which was but a type of CHRIST, and had but a legal holineſſe in it, that God ſtruck *Vzziah* with death, becauſe hee was ſo bold as to doe it. If it were ſo dangerous a thing to meddle with common fire, as wee ſee in *Nadab* and *Abihu*, that was but a type of this; what will it bee, when wee ſhall dare to take the body of the LORD IESUS, not being worthily prepared? Hee is the ſubſtance, there is the holineſſe of which that was but a type; therefore take heed of med-

ling with them, except you have taken him indeed, except you have changed your hearts, except you bee *New Creatures*, except you have the *Lord* himſelfe; you may not meddle with the Bread and Wine, the Sacrament of his body and bloud; and ſo I end.

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